

**AN EXPLORATION INTO THE PEDAGOGY OF TEACHING READING IN
SELECTED FOUNDATION PHASE ISIZULU HOME LANGUAGE CLASSES IN
UMLAZI SCHOOLS**

BY

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DECLARATION

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- i. Ucwangingo okubikwa ngalo kulo mqingo, ngumsebenzi wami othi mina, ngaphandle kwalapho kukhonjiswe khona.
- ii. Lo mqingo awukaze wethulwe kunoma yiliphi iqhuzu kumbe ukuhlolwa okuthile kunoma yiyiphi inyuvesi.
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- iv. Akukho msebenzi wabanye abantu osikwe waphinde wananyekwa kulo mqingo otholakale kwi-*internet*, ngaphandle uma lokho kuveziwe, kwaphinde kwavezwa kahle ohlwini lwemithombo endaweni efanele.
- v. Lo mqingo awuqukethe mibhalo noma amazwi abanye abacwaningi ngaphandle uma lokho kucaciswe ngendlela efanele. Lapho amazwi abanye esetshenzisiwe:
 - (a) Amazwi abo abhalwe kabusha kodwa kwacaciswa kahle ukuthi amazwi abo.
 - (b) Lapho amazwi abanye ecashunwe enjengoba enjalo, kwenziwe lokhu ngokuthi afakwe kokhulunyiwe kumbe abhalwa ancishiswa, ukuze abonakale ukuthi angamazwi acashuniwe enjengoba enjalo, futhi lokhu kwabe sekuvezwa ngendlela efanele ukuthi akabani lawo mazwi.

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DEDICATION

I dedicate this thesis to the following people:

- My mother, Joyce Lindeni Mfayela, who passed away in 2007, a month after my Masters graduation. She would have been very happy to see me achieving this degree.
- My uncle, Hezron Mncube, and my aunt, Sarah Mncube, the ones who guided me all the way until I was able to live an independent life. My uncle and my aunt, you have given me a special gift. Thank you so much!

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ABSTRACT

The problem of poor reading levels among South African students is still prevalent at all levels of education. Attempts to eradicate the problem through various means, for example, Foundations for Learning Campaign, Readathon Campaign, National Strategy for Reading, and many more have been made, yet to date no observable improvements have been noted.

The purpose of this study is to explore the teaching of reading in isiZulu home language classrooms. The study aimed to answer three research questions: (i) What do foundation phase teachers say about teaching reading in isiZulu home language classes? (ii) How do foundation phase teachers teach reading in isiZulu home languages classes?, and (iii) Why do foundation phase teachers teach reading in isiZulu home language classes in the way they do?

The study is conducted at Umlazi, an African Township, where isiZulu is the language spoken in the community and is the language of learning and teaching in all foundation phase classrooms. The research sites are two schools, in the same area. The participants of the study are eight teachers, all mother tongue speakers of isiZulu. There are six teachers in one school, and two from the other school. The children taught are also speakers of isiZulu.

The study is a qualitative case study, situated in the constructivist paradigm. Semi-structured interviews; observations as well as document analysis are used as data collection methods. The study uses qualitative methods for the analysis of data. Vygotsky's (1978) social-constructivist theory is used as a theoretical framework, and a conceptual framework is also developed for data analysis.

Eight themes emerge from the findings. The first theme; content taught, is found to focus on the teaching of sounds and words, taught in isolation. The second one; ways of teaching, seem to be the phonic and look and say methods, which are due to beliefs that teachers have about them. The third one; reading resources is seen to be lacking in both schools, and teachers are seen to rely on traditional resources for the teaching of reading. The fourth one; context in which reading is taught, appears to be not conducive to the children's reading development.

Fifth; assessment of reading; is indirect. This means that teachers use written tasks, and not reading activities to assess reading. The sixth; aims of reading; is found to be on writing accuracy and not on reading for comprehension. The seventh; teachers' beliefs; are the reasons for teachers' actions and sayings. The last one; teachers' attitudes towards isiZulu, are found to be the most dominant predicament, as teachers themselves see isiZulu as a problem, and prefer English rather than isiZulu.

Findings of the study indicate that, teachers are highly influenced by their beliefs, the aspect which impacts on the ways they teach reading in isiZulu home language classrooms. Secondly, teachers do not adequately encourage children to read in isiZulu because of their bias towards the English language. The third finding is the lack of resources for the teaching of reading in isiZulu home language. It is concluded that isiZulu home language learners in such schools are not able to read because the problem starts at a very elementary level, in the foundation phase, and the problem is carried over into their whole academic life.

ISIFINGQO

Inkinga yamazanga aphantsi okufunda okubhaliwe kubafundi baseNingizimu Afrika yinto ekhungethe onke amazanga emfundo. Nakuba iminingi imizamo esizanyiwe ukulwa nale nkinga, kuze kube manje bekungakabi bikho mibiko ebika ubungcono. Lapha ngingabala imizamo yaseNingizimu-Afrika efana ne-*Foundations for Learning Campaign, Readathon Campaign, National Strategy for Reading*.

Inhloso yalolu cwaningo ukubheka ukufundiswa kokufunda okubhaliwe olimini lwasekhaya lwesiZulu emabangeni aphantsi. Ucwangingo luhlose ukuphendula imibuzongqangi emithathu elandelayo: (i) Othisha bamabanga aphantsi bathini ngokufundisa ukufunda okubhaliwe emabangeni aphantsi esiZulu njengolimi lwasekhaya? (ii) Othisha bamabanga aphantsi bakufundisa kanjani ukufunda okubhaliwe emabangeni esibili nelesithathu emakilasini esiZulu njengolimi lwasekhaya? (iii) Kungani othisha bamabanga aphantsi befundisa ukufunda okubhaliwe ngendlela abakwenza ngayo?

Ucwangingo lwenziwe elokishini lama-Afrika laseMlazi, lapho isiZulu siwulimi olukhulunywa emphakathini, kanti nasezikoleni zamabanga aphantsi kusetshenziswa sona njengolimi lokufundisa. Ucwangingo lwenziwe ezikoleni ezimbili ezisesigcemeni esisodwa. Bayisishiyagalombili othisha ababe yingxenye yocwaningo, bayisithupha kwesinye isikole, kanti kwesinye babili.

Ucwangingo lulucwaningo lobunjalo besimo (*qualitative case study*), ngaphansi kwe-*social constructivist paradigm*. Kusetshenziswa izingxoxo ezisakuhleleka (*semi-structured interviews*), ukubukela othisha befundisa (*observations*), kanye nendlela yokuhlaziya imibhalo njengezindlela zokuqoqa ulwazi locwaningo. Ucwangingo luphinde lusebenzise izindlela zocwaningo lobunjalo besimo ukuhlaziya ulwazi olutholakele. Kusetshenziswa insizakuhlaziya kaVygotsky (1978) njengohlaka lwenjulalwazi kanye nohlaka lwemicabango ukuhlaziya ulwazi olutholakele.

Kugqama izindikimba eziyisishiyagalombili olwazini olutholakalayo. Kukhona emayelana nokufundiswayo lapho kufundiswa ukufunda okubhaliwe. Lapha kuvela ukuthi othisha bafundisa imisindo namagama nemisho emifushane, okufundiswa kuzihambela kodwa; ngamanye amazwi kungasukeli embhalweni. Enye imayelana nezindlela namasu okufundisa ukufunda okubhaliwe. Lapha kuvela ukuthi othisha bafundisa ngendlela yokufundisa ngemisindo, bayihlanganise nendlela yokubuka-usho (*look-and-say method*). Enye imayelana nezinsizakufundisa zokufunda okubhaliwe, okubonakala ziyindlala kuzo zombili izikole, kanti futhi ukusetshenziswa kwazo kuncikene nezinkolelo othisha abanazo.

Enye imayelana nendawo okufundelwa kuyo ukufunda okubhaliwe, okutholakala kungagqugquzeli kangako ukuthuthuka kwengane ekufundeni imibhalo yesiZulu. Enye imayelana nokuhlola kokufundiswa kokufunda okubhaliwe. Lapha kuvela ukuthi ukuhlola kwenzeka ngendlela engaqondene nokufunda okubhaliwe, ngoba ukuhlola ukufunda okubhaliwe kwenzeka ngokuthi abafundi benze imisebenzi ebhalwayo, efana nesibizelo nokunye. Enye yezindikimba imayelana nenhloso yokufunda okubhaliwe. Lapha kubonakala ukufunda okubhaliwe kungenanhloso yokufunda ngokuqondisisa umbhalo ofundwayo, kodwa kunalokho kube ukubhala ngokucophelela, 'ngendlela enembayo' (*writing accuracy*). Enye indikimba imayelana nezinkolelo othisha abanazo ngokufundisa ukufunda okubhaliwe. Lokhu kubonakala kuyisona sizathu kwabakwenzayo nabakushoyo othisha ngokufundisa ukufunda okubhaliwe. Kanti enye imayelana nokuzenyeza kothisha ngolimi abalufundisayo lwesiZulu. Lapha othisha babonakala besibukela phansi isiZulu kodwa bencamela isiNgisi.

Imiphumela yocwaningo ikhombisa ukuthi abakushoyo nabakwenzayo othisha kungenxa yezinkolelo abanamathele kuzo, okuyizona ezinomthelela ezindleleni abazisebenzisayo lapho befundisa ukufunda okubhaliwe. Okwesibili ukuthi othisha abazilekeleli ngokwanele izingane

ukuba zithuthuke ekufundeni okubhaliwe olimini lwesiZulu, ngenxa yokuchema nesiNgisi. Okwesithathu ukuthi izinsizakufundisa zolimi lwesiZulu ziyindlala kuzo zombili izikole. Ngakho-ke ucwaningo lusonga ngokuthi kusho ukuthi abafundi bakulezi zikole banenkinga yokufunda okubhaliwe olimini lwesiZulu nje yingoba inkinga iqala emabangeni aphansi, besebancane, bakhule baqhubeke nayo impilo yabo yonke emfundweni.

UHLU LWEZIFINGQO NEZIFINYEZO (*LIST OF ACRONYMS & ABBREVIATIONS*)

1. UNESCO: United Nations Educational Scientific and Cultural Organization.
2. NRP: National Reading Panel.
3. EFA: Education for All.
4. OBE: Outcomes Based Education.
5. RASA: Reading Association of South Africa.
6. ALTA: African Languages Teachers Association.
7. PIRLS: Progress in International Reading Literacy Study.
8. PANSALB: Pan South African Language Board.
9. NAEP: National Assessment of Educational Progress.
10. MDGs: Millenium Development Goals.
11. NICHD: National Institute of Child Health and Human Development.

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IZINCAZELO ZAMANYE AMAGAMA ABALULEKILE KULO MBIKO

1. Ukufunda okubhaliwe noma ukufunda umbhalo (reading): Lokhu kusho ukufunda (to read) okubhaliwe, futhi ukuqonde/ ukuqondisise okufundayo.
2. Ukufunda noma ukufunda izifundo (to learn): Lokhu kuqondise nanoma yini umfundi angase ayifunde ebhaliwe nengabhaliwe, esikoleni noma ekhaya.
3. Isifundo (subject / lesson): Kokubili lokhu kuchazwa yileli gama lesiZulu.
4. Ukufunda ngokuqondisisa (comprehension): Lokhu kusho ukuqondisisa umbhalo umfundi awufundayo.
5. Ukufunda ngokungangingizi / ngokunganqikazi (fluency): Lokhu kusho ukufunda ngendlela egelezayo, ungabali amagama, futhi ube uwuqonda umbhalo owufundayo.
6. Isimelamsindo (phoneme): Lokhu kusho uphawu (written symbol) olumele umsindo wolimi ozwakala ngendlebe. Njengokuthi nje u 'k' yisimelamsindo ngoba umsindo obhalwe phansi obonakala ngamehlo, kanti lapho uzwakala ngendlebe kuthiwa umsindo. Kodwa-ke kulo mqingo la magama abuye asetshenziswe ngokulekelelana noma ukusho into eyodwa ngesizathu sokuthi kusukela esahlukweni sesihlanu, othisha basebenzisa igama elithi umsindo lapho bebhakise kuso isimelamsindo. Ngakho-ke kuzokwenzeka isimelamsindo sibuye sisho wona umsindo ozwakalayo obhalwe phansi.
7. Uhlamvu (letter): Lokhu kusetshenziswe ukuchaza nanoma yiluphi uhlamvu olusolimini, kanti futhi kulo mqingo libuye lisho yona imisindo

ebhalwe phansi (izimelamsindo, ngenxa yokuthi othisha balisebenzisa ngale ndlela.

8. Unkamisa (vowel): Lokhu kusho noma yikuphi kwalezi zimela msindo: a, e, i, o, u.
9. 'Ulwazi lokufunda nokubhala' noma 'ukufunda nokubhala' (Literacy): Ngenxa yokuthi ziningi izincazelo zegama elithi 'literacy', kulo mqingo lisho ukufunda nokubhala, noma ulwazi lokufunda nokubhala.
10. Ulwazi lwezimelamsindo noma ulwazi ngezimelamsindo: Lokhu kusho ulwazi lwemisindo ebhalwe phansi. Kanti futhi kulo mqingo libuye lisho ulwazi lwemisindo, nakuba kuyimisindo ebhalwe phansi, kungaseyona ezwakala ngendlebe.
11. Inqubomgomo yolimi (language policy): Lokhu kusho imigomo ephathelene nolimi noma imithetho ethile elawula ukusebenza kolimi.
12. Ukufunda okufufusayo noma okusafufusa (emergent literacy): Lokhu kusho ukufunda komntwana osemncane, okuqala kusukela ingane izalwa, futhi okuhlenganisa onke amakhono olimi.
13. Abahlanganyeli bocwaningo noma abacwaningwayo (research participants / the researched): Lokhu kusho labo umcwaningi aqoqe kubo ulwazi oludingwa wucwaningo.
14. Ucwaningo lobunjalo: Lokhu kusho i-qualitative research.
15. Ucwaningo lobunjalo besimo: Leli gama lisetshenziswe ukuchaza i-case study.

16. Inhlololwazi (interviews) izingxoxo phakathi komcwaningi nababambe iqhaza ocwaningweni.

17. Inhlololwazi esakuhleleka: Lokhu kusetshenziswe ukuchaza i-semi-structured interview.

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ISAHLUKO 1

ISENDLALELO NESETHULO SOMBIKO WOCWANINGO

1.1 ISINGENISO

Ucwaningo oluningi oseluke lwenziwa luveza ukuthi aphansi kakhulu amazinga okufunda okubhaliwe/ umbhalo (*reading levels*) kubafundi baseNingizimu Afrika. Lokhu yinto eyenzeka kuwo onke amazinga emfundo, kusukela emabangeni aphansi kuze kufike emfundweni ephakeme (Pretorius & Mampuru, 2007; Bharuthram, 2006; DoE, 2008a, 2008b, 2008c; Magubane, 2008; Van der Rheede, 2008; Nkosi, 2010; Pretorius & Machet, 2008). Ngaphandle kwabafundi abasemazingeni ehlukeni emfundo; amazinga okufunda umbhalo/ okubhaliwe aphansi nalapho kubukwa awezakhamizi zaseNingizimu Afrika, noma ngabe kungasezona izingane zesikole (Aitchison & Harly, 2006; UNESCO, 2006; *United Nations Development Programme*, 2007/2008). Isibonelo, ngonyaka wezi-2001 ngesikhathi sokubalwa kwabantu, lapho kubhekwa abaneminyaka engamashumi amabili kuya phezulu, kwatholakala ukuthi bangamaphesenti ayi-17,9 abantu ababengafundile kwasanhlobo. Kanti abangamaphesenti ayi-16 izibalo zaveza ukuthi bake balunguza esikoleni kancane, kanti abangamaphesenti angama-30,8 babenayo imfundo esezingeni eliphakeme yasesikoleni, kanti babengamaphesenti angama-24,4 ababeqede ibanga leshumi (Bharuthram, 2006, p. 3). Ucwaningo lwabuye lwathola ukuthi bangamaphesenti ayisi-8,4 kuphela abantu baseNingizimu Afrika ngalowo nyaka ababenemfundo abayizuze ezikhungweni zemfundo ephakeme (*Statistics South Africa*, 2003).

I-*United Nations Development Programme* (2007/2008) ikubeka ngokusobala ukuthi amazinga okufunda nokubhala eNingizimu Afrika angamaphesenti angama-82,4. Nakuba eNingizimu Afrika ukufunda kuyimpoqo kuze kufike ebangeni lesi-9, bangamaphesenti angama-51 kuphela abantu baseNingizimu Afrika asebekwazile ukufinyelela ebangeni leshumi (Pretorius & Mampuru, 2007, p. 41). Ngonyaka wezi-2001, babalelwa kumaphesenti angama-93,9 abantu abadala ababengafundile abaNyama (Aitchison &

Harly, 2006). USolwazi uSolomon Sibiya waseNyuvesi yasePitoli wachaza ukuthi izinga labangafundile kubantu abaNyama baseNingizimu Afrika liphezulu kakhulu kanti futhi lokhu kunomthelela ekuphazamisekeni komnotho wezwe. Lokhu kungenxa yokuthi ukungakwazi ukufunda kuvimbela abantu abancane nabadala ekubambeni iqhaza ezintweni eziphathelene nenhlalo yabantu, ezomnotho nezepolitiki (Sibiya, 2005).

Nakuba inkinga yamazanga aphantsi okufunda okubhaliwe kuyinqinamba ekhungethe iNingizimu Afrika yonke, kodwa inkinga enkulu igqama kubafundi abakhuluma izilimi zabaNyama, njengaso isiZulu. Abafundi abaNyama, ikakhulukazi abafunda ezikoleni okungezabaNyama bodwa, abatholi ukwesekwa kahle ukuze bathuthuke ekufundeni nasekubhaleni. Lokhu kusho ukuthi ekhaya nasesikoleni izingane eziningi azilekeleleki kahle ukuze zikhule ekufundeni umbhalo/okubhaliwe. Isibonelo: ezinye izingane azinakwa ngabazali bazo ngokuzithengela izinto zokufunda, aziwatholi amaphephandaba ukuba zifunde, esikoleni azifundi ngendlela yokuthi zifunde umbhalo ngokuwuqondisisa, kodwa kuba sengathi ukufunda umbhalo kusho ukukwazi ukubhala isibizelo, njalonzalo.

Zimbalwa izingane ezikwaziyo ukuthola ulwazi lokubhaliwe zisesemakhaya, ikakhulukazi olubhalwe ngesiZulu. Isizathu salokhu ukuthi izinto eziningi izingane ezihlangana nazo zisencane, ziba yimibhalo yesiNgisi, lokhu okwenza ukuthi zikwazi kangcono ukufunda isiNgisi kunesiZulu. Lokhu kufakazelwa nayi-*Donate a Book* (2004) ebika ukuthi zimbalwa izingane ezikwaziyo ukuthola ulwazi olubhaliwe oluzozisiza ekuthuthukiseni ikhono lokufunda nokubhala, nezikwaziyo ukulekelelwa yimindeni yazo, kanti zingaphansi kwengxenywe yenani labantu baseNingizimu Afrika ezinenhlala yokuba kube khona izincwadi zokufunda emakhaya azo.

1.2 IMIBIKO NOCWANINGO OLUMAYELANA NESIMO SOKUFUNDA NOKUBHALA ENINGIZIMU AFRIKA

U-Asmal, osewake waba nguNgqongqoshe WezeMfundo, waveza ngonyaka wezi-2001 ukuthi isifundazwe esikhungethwe kakhulu yinkinga yamazanga aphantsi okufunda imibhalo yisifundazwe sakwaZulu-Natal. Waveza ukuthi abantu abakhinyabezwe yilesi

simo kakhulu yilabo abakhuluma isiZulu, nokuyibona abaningi esifundazweni. Kanti esifundazweni saseLimpopo abantu abakhungethwe yilesi simo ngabantu abangamaPedi, nokuyibona abaningi kulesi sifundazwe. Kanjalo nase-Eastern Cape, lesi simo sikhinyabeze kakhulu labo abangamaXhosa (Magubane, 2008). Lokhu kuveza isithombe sokuthi inkinga ikhungethe kakhulu abantu abaNyama kuleso naleso sifundazwe, njengoba kuyibona abaningi cishe kuzo zonke izifundazwe eziyisishiyagalolunye zaseNingizimu Afrika, njengoba benza amaphesenti angama-79% ezweni lonke (*Statistics South Africa*, 2007).

Ngaphandle kwalo mbiko, u-Asmal waphinde wabika ukuthi izingane, ikakhulukazi ezisezindaweni zasemakhaya ezifunda ibanga lesi-8, zifunda kube sengathi yizingane ezifunda ibanga lesi-2. Kanjalo noHorne (2002) naye wabika ukuthi amazinga ezingane okufunda okubhaliwe nokubhala aphansi ngale ndlela yokuthi awahambelani nezinga lazo lokukhula, noma amabanga eziwenzayo. Imiphumela yocwaningo lukaHorne yaveza ukuthi abafundi abaningi abenza ibanga le-12 abakwazi ukufunda umbhalo/okubhaliwe futhi izinga labo lokufunda umbhalo lilingana nelomfundi owenza ibanga lesi-4. U-Van der Rheede (2008) uthi:

We are therefore facing a problem that has taken on critical proportions. We do not only struggle with illiteracy and functional literacy, but also with high levels of dysfunctional semi-literacy. The illiterate and functionally illiterate are mostly older people with no literacy skills at all or with only minimal reading and writing skills. This has a negative effect on their dignity and their ability to live a self-sustained life and acquire higher-order skills (p.1).

La mazwi angenhla akhombisa khona ukuthi inkinga yokuba phansi kwamazinga okufunda umbhalo/okubhaliwe kanye nokubhala, inkulu eNingizimu Afrika, hhayi kuphela kubafundi, kodwa nakubantu abadala abangafundi isikole. Nangale kwalokho, abantu kabaqeqeshekile ngamakhono ayisisekelo emikhakheni eminingi eyehlukene. NgoNhlangulana wonyaka wezi-2000, uNgqongqoshe u-Asmal wathembisa ukunciphisa amazinga aphansi okufunda umbhalo kanye nokubhala eNingizimu Afrika.

Ngesikhathi kusungulwa i-*Readathon Campaign* ngonyaka wezi-2001, u-Asmal wakhuluma kanje:

Literacy is a strong weapon through which Africa could claim its rightful place among the continents of the globe. It is therefore imperative that every child in Africa must learn to read and write. African leaders and experts must commit themselves to making this happen.

Ngokuka-Asmal, lokhu kwakuyobe sekwenzekile ingakapheli iminyaka emihlanu. Lokhu kwathathwa nawuMnyango WezeMfundo njengesinyathelo esibalulekile kakhulu ekuqedeni ukungakwazi ukufunda okubhaliwe nokubhala eNingizimu Afrika (Miller, 2005; Rule, 2003). Kwaba ngenxa yalesi sizathu-ke ukusungulwa kwe-*African National Literacy Initiative* (SANLI) ngonyaka wezi-2000 (Bharuthram, 2006, p. 5). Kanjalo futhi, ngonyaka wezi-2007, uhulumeni wayethembise ukusebenzisa isizumbulu semali engange-R6.1 *billion* ekuthuthukiseni amazinga okufunda nokubhala kubantu baseNingizimu Afrika ababalelwa ezigidini ezi-4.7, ababencishwe amathuba okufunda esikhathini esiphambili (Segalwe, 2006, p.1). Ngaphandle nje komnyakazo kahulumeni ekulekeleleni ngosizo lwemali, izinhlelo zokuthuthukisa amazinga okubhala nokufunda nokubhala aqhamuka nangezinye izindlela. Isibonelo, enye imali yanikelwa yizwe lase-Netherlands, elanikela ngesamba sezigidi ezingama-70 ohlelweni lokuthuthukisa ukufunda okubhaliwe nokubhala nokubhala eNingizimu Afrika (*SouthAfrica.info*, 2009).

Kusukela ngonyaka we-1995, ukuphonsa esivivaneni sokuxazulula le nkinga yamazanga aphansi okufunda nokubhala kanye nawokubala, uhulumeni waseNingizimu Afrika wasukuma phansi wazama ukulwa nale ngqinamba yokuba nesizwe esingakwazi ukufunda, ukubhala nokubhala, wathatha la magxathu alandelayo: Kwasungulwa imithetho okubalwa kuyo i-*National Education Policy Act* (No.27 of 1996), i-*South African Schools Act* (No. 84 of 1996), i-*Policy of Childhood Development* (Department of Education, 1996), i-*Revised National Curriculum Statement* (Department of Education, 2002) kanye ne-*Adult Basic Education and Training Act* (No. 52 of 2000). Ezinye zalezi zinhlelo nemizamo kahulumeni azizange zibe yimpumelelo ngenxa yezizathu ezahlukene kanti futhi akubanga kusaqhutshekwa nezinye, njengayo nje i-*Ready to Learn Campaign* (Bharuthram, 2006, p.7).

Ngokwe-*Revised National Curriculum Statement (RNCS)* (2002, p. 44), umphumela wokufunda okubhaliwe nokubukwayo, kubala phakathi kokunye ukuthi: umfundi uyokwazi ukwakha umqondo aqonde akufundayo embhalweni, akwazi ukufunda azi izinhlamvu; akwazi ukufundela ukuthola ulwazi nokuzijabulisa, nokunye. Amazinga okuhlola ahlanganisa ukufunda ngokuqondisisa, ukuthola ingqikithi yokufundwayo, ukuthola imininingwane ethile ngombhalo, njalonzalo. Ngaphandle kwalokhu, kubalwa nokwazi izinhlamvu/imisindo kanye namagama (*RNCS*, 2002, pp. 32-34). Ngokuhambisana nezinjulalwazi ezikhona zokufunda umbhalo, i-*RNCS* nayo iyakuvuma ukuthi ukufunda umbhalo kuyinhlanganisela yakho kokubili, ukufunda umbhalo ngokusho izinhlamvu namagama abhaliwe njengoba enjalo kanye nokuwafunda lawo magama uwaqondisise ukuze abe nomqondo (*decoding*) (Pretorius & Machet, 2004, p. 48).

UMnyango WezeMfundo ezingeni likazwelonke (2006) wamemezela imiphumela yocwaningo olwalwenziwe kubafundi bebanga lesi-3 ezikoleni zaseNingizimu Afrika. Lolu cwaningo lwaveza ukuthi abafundi abaningi ekupheleni kwebanga lesithathu babengamaphesenti angama-61 ababengakwazi kwasanhlobo ukubhala. Ngonyaka wezi-2003 babeyisi-1 003 331 abafundi bebanga lesi-3 ezikoleni zaseNingizimu Afrika. Lokhu kwakusho ukuthi kulowo nakulowo nyaka bangaphezulu kwezi-600 000 abafundi abaqhubekela ebangeni lesi-4, noma abanye bephuma bengakwazi ukufunda okubhaliwe (*Literacy for All*, 2009, p. 1).

Ngonyaka wezi-2001 nangonyaka wezi-2004, uMnyango WezeMfundo wenza ucwaningo lokuhlola amazinga okufunda okubhaliwe nokubhala kanye nokubala emazingeni aphantsi emfundo. Imiphumela yalolu cwaningo yakucacisa bha ukuthi amazinga okufunda okubhaliwe, ukubhala kanye nokubala kubafundi aphantsi ngale ndlela exakile (DoE, 2008a, p. 4). Ngaleyo ndlela, uMnyango wezeMfundo wangenelela kule nkinga, ngokusungula uhlelo olubizwa ngokuthi yi-*National Strategy for Reading*, ngenhloso yokunciphisa amazinga aphantsi okufunda nokubhala kanye nokubala kubafundi baseNingizimu Afrika. Inkinga yamazanga aphantsi okufunda umbhalo ibonakala inomthelela omubi ngisho nalapho abafundi sebedadala, njengasebangeni le-

10 kuya phezulu. Ngikusho lokhu ngoba ukuze izingane zizilolongele izivivinyo, kumele zifunde imiqingo eminingi eyahlukene, bese lapho sezihlolwa, zibhale phansi izimpendulo. Uma zingenawo amakhono okufunda okubhaliwe, zingeke zakwazi ukubhala phansi izimpendulo ngendlela efanelekile. Lokhu-ke kungaba nomthelela omubi ekuphumeleleni kwazo.

Ngokwemiphumela yebanga leshumi evela eMnyangweni WezeMfundo kusukela ngonyaka wezi-2003, unyaka nonyaka iyehla imiphumela yebanga leshumi, kuze kufike kweyangonyaka wezi-2009. Ukucacisa lokhu: Imiphumela yama kanje kule minyaka eyisikhombisa edlule: ngowezi-2003:73,3%; ngowezi-2004:70,7%; ngowezi-2005:68,3%; ngowezi-2006:66,6%; ngowezi-2007:65,2%; ngowezi-2008: 62,5%; nangowezi-2009:60,7% (DoE, 2005; *South African Government Information*, 30 December 2009). Kanti kwaba ngokokuqala emva kwayo yonke le minyaka lapho kwatholakala khona imiphumela yebanga leshumi ethuthukile ngonyaka wezi-2010, nokuyinto abantu abaningi abakhononda ngayo, kunezinsolo zokuthi uMnyango WezeMfundo kukhona owakwenza ukugqiba ihlazo ngesimo esibi semiphumela yebanga yeshumi (Jansen, 2010). Lezi zinsolo zazibangelwa nawukuthi unyaka wezi-2010 yiwona owawunezinxushunxushu eziningi okwedlula yonke lena ebaliwe iminyaka. Lokhu kwakuyingoba kwaba nomqhudelwano wendebe yomhlaba webhola lezinyawo okuyinto eyathatha inyanga yonke, kwaphinde kwaba nesiteleka sezisebenzi zikahulumeni ezazikhononda ngamaholo aphantsi. Othisha babeyingxenye yaso lesi siteleka, kanti sathatha amasonto amathathu onke, nokuyinto eyayingakaze yenzeke phambilini (Hoffmann & Macfarlane, 2010; Wilson, 2010).

Ngesikhathi u-Angie Motshekga onguNgqongqoshe WezeMfundo Yamabanga Aphantsi enza isimemezelo sakhe mayelana nemiphumela yebanga le-10 yangonyaka wezi-2009 ephalamende ePitoli, wabeka kanje: *“I wish to state categorically that even though this shift is marginal I am most unhappy with the decline in the national pass rate, that is why we are disappointed”*. U-Angie waqhubeka wathi: *“The results continue to suggest that we have not yet turned the corner in education...”* (Hamlyn, 2010).

Kubafundi abebhalelwa ibanga leshumi ngonyaka wezi-2009, bayi-138, 685 abafundi ababhala isiZulu njengolimi lwasekhaya. Nakuba bekhona abafundi abaNyama abaphumelela kahle, kodwa baningi abafundi abafunda ezikoleni zabamnyama, okuhlanganisa nabakhuluma isiZulu abangaphumeleli kahle, kanti abanye abaningi abaphumeleli kwasanhlobo. Lokhu kwenza ukuthi bavimbeleke ekutholeni izikhala zokufunda ezikhungweni zemfundo ephakeme emikhakheni eminingi edinga abafundi abaphumelele kahle. Isizathu salokhu kungaba yikho ukuthi ulwazi lwabo lokufunda okubhaliwe nokubhala alukho ezingeni elilindelekile, njengoba ukuze baphumelele ekuzilungiseleleni ukubhala izivivinyo, kudingeka ukuthi bafunde bathole ulwazi olubhaliwe, bese bekwazi ukuphendula imibuzo ngokubhala, njengoba ngichazile ngenhla. Lokhu kukhombisa khona ukunganakeleleki kahle kwabafundi ekhaya nasesikoleni ngendlela eyiyona yokufunda umbhalo. Ngaleyo ndlela umfundi uthwala kanzima lapho ehlangana nolwazi olusha ephepheni lokuhlolwa, mhlawumbe igama angakaze ahlange nalo empilweni yakhe, okungelula ukuhlanganisa nakwaziyo, ukuze athole umqondo walo, nangokusebenza kwalo.

Ngale kwalokhu, ngonyaka wezi-2006 isibalo sabafundi abaphumelela ngamalengiso sasimi emaphesentini ayi-16,2 (Williams, 2007; *Parliamentary Monitoring Group*, 2008). Kanti isibalo sabangaphumelelanga ngamalengiso ngalo nyaka wezi-2006 sakhuphuka sisuka ezi-22 727 saya kwezi-23 487 ngonyaka wezi-2007, okungukuthi sakhuphuka ngama-760. Kanti ngonyaka wezi-2007 isibalo sabaphumelela ngama-merits sehla nge-152 sisuka ezi-6 594 siya kwezi-6 442. Kanti ngamalengiso sasuka ezi-2 280 saya kwezi-2 147 (*Western Cape Education MEC*, Cameron Dugmore, 2007). Kwabayizi-533 561 abafundi ababhala ibanga leshumi ngowezi-2008, bayizi-333 681 kuphela (amaphesenti angama-20) abakwazi ukuthola imiphumela ebavumela ukuba bangene emanyuvesi (*South African Government Information*, 30 December 2009). Lokhu kukhombisa ngokusobala ukuthi enye yezimbangela zale miphumela engagculisi yabafundi, kungaba amazinga aphansi okufunda okubhaliwe kanye nokufunda ngokuqondisa, njengoba sengike ngaveza phambilini kulesi sigaba.

1.3 IQHAZA LIKAHULUMENI EKUTHUTHUKISENI ULWAZI LOKUFUNDA NOKUBHALA ENINGIZIMU AFRIKA

Uhulumeni waseNingizimu Afrika ususebenzise izigidigidi zamarandi ukwesekela imizamo yeminyango yemfundo ekuthuthukiseni amazinga okufunda nokubhala eNingizimu Afrika, kuwo wonke amazinga emfundo. UNkomo (2010) uthi uhulumeni usebenzisa imali engaphezu kwezigidigidi ezingama-550 zamarandi (R550 *billion rand*) ukuzama ukulwa nenkinga yamazinga aphantsi okufunda eNingizimu Afrika. Lokhu kwavezwa ucwaningo olwenziwa yiNyuvesi yaseStellenbosch khona kuleli zwe. Akulona nje idokwe eligayelwe uhulumeni kuphela ukuzama ukuthuthukisa amazinga ezingane okufunda nokubhala, kodwa iningi labantu baseNingizimu Afrika kanye namazwe onke omhlaba likhathazekile ngalesi simo, njengoba lokhu kuyinkinga ekhungethe umhlaba wonke. Le nkinga idala ukuthi abantu basemazweni onke omhlaba bazihluphe ngemizamo yokwenza ngcono lesi simo kulawo mazwe anale nkinga. Lokhu kuhlenganisa ukuthuthukisa izikhungo zemfundo ephakeme, ukunikela kosomabhizinisi (abashicileli bemibhalo, ababhali, kanye nezitolo zezincwadi), umphakathi ohlenganisa abafundi bezincwadi kanye nabathengi bazo, abasebenzisa imitapo yolwazi, abasebenzi emikhakheni eminingi eyahlukene (*South Africa. Department of Arts and Culture & Print Industries Cluster Council*, 2007). Ngaphezu kwayo yonke imizamo ezanywayo yokuthuthukisa amazinga okufunda nokubhala, namanje kusabukeka kuseyinselelo ukufinyelela ezinhlosweni zemizamo eyahlukahlukeneyo yokulungisa lesi simo umhlaba wonke, hhayi kuphela eNingizimu Afrika, kodwa emazweni amaningi emhlabeni wonke jikelele (Van der Rhee, 2008, p. 1).

Ngonyaka wezi-2004 lowo owayenguNgqongqoshe wezeMfundo, uNaledi Pandor, enkulumeni yakhe yokuvula engqungqutheleni yomhlaba eyayimayelana nokufunda nokubhala eyayiseKapa wabeka kanje:

It is difficult to live the full life expected of a citizen in a modern democracy if you are illiterate. The state largely communicates the rights and responsibilities of citizens through written regulations, statutes and correspondence. Illiteracy places many of our citizens outside this world of the written word, forcing them to rely on third parties for information on their basic rights and responsibilities... Literacy gives you a full sense of dignity. Illiteracy strips you of that dignity. When you have to rely on someone else, in many cases a child, for, as simple an activity as, reading a

letter written to you, you lose a part of your dignity... In a society where the dignity of the majority of our people was systematically undermined by successive apartheid governments, we must intensify our actions towards eliminating illiteracy.

(South African Government Information, 2004, p.1)

Ngale kwenkulumo enjengalena kanye neminye imizamo eminingi kahulumeni yokwenza ngcono amazinga okufunda kanye nokubhala kuwo onke amazinga emfundo kuleli zwe, kusukela eminyakeni engaphezulu kweshumi, kubukeka sengathi isibalo sabantu abangakwazi ukubhala nokufunda okubhaliwe kanye nokubala asehli ngendlela egculisayo (UNESCO, 2006).

Lapha ngingabala imizamo enjengalena: *Kha Ri Gude Campaign*¹, eyasungulwa ngonyaka wezi-2007 nguMnyango wezeMfundo; *Reading Association of South Africa (RASA) project*, *Masifunde Sonke Campaign* ngonyaka wezi- 2000, *Readathon Literacy Campaign*² ngonyaka we-1999; the *Center for the Book* ngonyaka wezi-2003, *Read, Educate, Adjust and Develop (READ)*, the *Molteno Project*, the *Early Learning Resource Unit (ELRU)*, *Project Literacy Project*; *Parent and School's Learning Club Project*; *Readers are Leaders* software; *Foundations for Learning Campaign* ngonyaka wezi-2008; *Bringing Literacy Home Campaign*; nokunye okuningi, kodwa kuze kube yimanje imibiko kuyo yonke imisakazo nakomabonakude namaphephandaba kanye nasocwaningweni oluningi, kusalokhu kuveza ingxaki enkulu ngokungathuthuki kokufunda nokubhala eNingizimu Afrika.

Ngaphandle nje kwezinhlelo ezigququzela ukuthuthukiswa kokufunda nokubhala, kunezinhlango ezifana ne-*Reading Association of South Africa (RASA)*, okuyinhlango ephathelene nokubhekelela ukwenza ngcono amazinga okufunda umbhalo eNingizimu Afrika. Ezinye izinhlango akuzona nje ezalapha ezweni

¹ *Kha Ri Gude (Let Us Learn)*: is an initiative of the Department of Education launched in 2007 by Minister Naledi Pandor, at a cost of R6 billion, which aims to improve basic literacy in all of the 11 mother tongues between the 14 April 2008 and the end of 2012. It is through this campaign that the developmental state welcomes new learners to the portals of learning (Van der rhee, 2008, p.1).

² *Readathon Literacy Campaign*: The initiative launched by the Government of South Africa to encourage all people, especially children, to read.

laseNingizimu Afrika kuphela, kodwa ezinye zimbandakanya amazwe amaningi ase-Afrika. Lapha ngibhekise enhlanganweni yothisha bezilimi zabomdabu, i-*African Language Teachers Association* (ALTA), eyasungulwa kwelaseMelika. Kule nhlangano othisha bamazwe ase-Afrika kanye nabakulawo mazwe lapho lezi zilimi zifundiswa khona, bayahlangana minyaka yonke engqungqutheleni eba seMelika bacobelelane ngolwazi mayelana nokufundiswa kwalezi zilimi, nokunye okuphathelene nazo. Bakwenza lokhu ngokwethula amaphepha emibiko yabo mayelana nalezi zilimi.

Ngonyaka wezi-2006, uMnyango Wezabasebenzi wasungula iphrojekthi okwakuhloswe ngayo ukuthuthukisa ulwazi lokufunda okubhaliwe nokubhala (*literacy*) kubantu abangasebenzi kanye nalabo abasebenza imisebenzi eholela kancane. Nokho-ke, lolu hlelo lwenziwa ngolimi lwesiNgisi, hhayi ngesiZulu. Iminyango yeMfundo yezifundazwe, imikhandludolobha, ama-*Sector Education and Training Authority* (SETAs)³, ezamabhizinisi kanye nezinhlangano ezinkulu ezingenganyelwe uhulumeni, njenge *Project Literacy* ne-*Stigting vir Bemagtiging deur Afrikaans* nakho kuyingxenye ezinhlelweni zokuthuthukisa ulwazi lokufunda okubhaliwe nokubhala (Van der Rhee, 2008, p.1).

Ngale kwalokhu, iNingizimu Afrika ibambe iqhaza ekusungulweni kwamasu okufunda ezinhlelweni ezahlukahlukeni zeNhlangano Yezizwe. Lapha singabala i-UNESCO *Literacy Decade 2003-2013*, ne-*Education for All* (EFA), okuhloswe ngakho ukuthuthukiswa kwamazinga okufunda okubhaliwe kanye nokubhala ngamaphesenti angama-50 ngonyaka wezi-2015 (DoE, 2008a, p. 4). Okuyiwona mongo walezi zinhlelo, yi-*Millenium Development Goals* (MDGs). Ukuthuthukiswa nokugqugquzelwa kwamazinga okufunda nokubhala kungezinye zezinhloso zama-MDGs.

I- DoE (2008a) ibeka kanje:

³ SETA stands for Sector Education and Training Authority. The members of a SETA include employers, trade unions and government departments. SETAs are established by the Minister of Labour in terms of the Skills Development Act. The functions of SETAs are listed in that Act. These include the development and implementation of a sector skills plan, registering and promoting learnerships and applying to SAQA for accreditation as an Education and Training Quality Assurance body (ETQA) for qualifications in its sector.

South Africa faces many challenges in promoting literacy...Books in African languages are scarce, so children do not have the opportunity to read in their home language...Poor matriculation results are in part due to the low levels of students' reading skills. University students; even those enrolled for the languages and arts – are not proficient in reading, in terms of international standards.

(DoE, 2008a).

Ngale kwalokhu, ngomhla ziye-14 kuNdasas ngowezi-2008, lowo owabe engungqongqoshe wezeMfundo, uNaledi Pandor, wasungula i-*Foundations for Learning Campaign* eKapa. Lo mkhankaso ngoweminyaka emine (kusukela ngonyaka wezi-2008kuya kowezi-2011). Inhloso yawo ukubhekelela ukuthuthukiswa kwamazinga okufunda okubhaliwe, ukubhala, kanye nokubala ezinganeni zaseNingizimu Afrika. (DoE, 2008b, p. 4). Ukusungulwa kwawo lo mkhankaso kwaba yimpendulo yocwaningo oselwake lwenziwa ezingeni likazwelonke, ezifundeni, kanye nasemazweni omhlaba; oluveza ukuthi amazinga ezingane okufunda okubhaliwe, ukubhala kanye nokubala, aphansi kakhulu eNingizimu Afrika. Ngalo mkhankaso, kuhloswe ukuthi ngonyaka wezi-2011 bonke abafundi abafundiswa ngalolu hlelo lwe-*Foundations for Learning* babe sebekwazi ukufunda nokubhala nokubala ngokusezingeni labo lokukhula.

UMengameli wezwe laseNingizimu Afrika, uMnumzane Jacob Zuma, ngomhla ziye-11 kuNhlolanja ngonyaka wezi-2010, enkulumeni yakhe ayeyethulela isizwe (*State of the Nation Address*) ephalamende, phakathi kokunye, wabala ukuthi ngenxa yamazinga aphansi okufunda, ukubhala nokubala, abafundi bamabanga esi-3, esi-6 kanye nesi-9 bazohlolwa emakhonweni okufunda, ukubhala kanye nokubala. Wabeka kanje uMengameli uJacob Zuma:

We want to improve the ability of our children to read, write and count in the foundation years...Unless we do this, we will not improve the quality of education...All grade three, six and nine pupils will now write literacy and numeracy tests that are independently moderated.

(Nkosi, 2010, 12 February 2010).

Uhulumeni unethemba lokuthi amazinga ezingane kula makhono anganyuka kusuka phakathi kwamaphesenti angama-35 kuya kwangama-40, aye okungenani kwangama- 60 ngonyaka wezi-2014. Lokhu kukhombisa khona ukuthi inkinga yamazinga aphansi

okufunda, ukubhala kanye nokubala akuyona inkinga encane, kuseyinselelo enkulu impela. Kodwa kudinga ukuthi kusetshenzwe kanzima ukuze kube khona ubungcono, futhi nakhona akulula ukuba kungavela isixazululo ngonyaka owodwa, njengoba kule nkulumo kucacile ukuthi umbono lona ngowesikhathi eside, angeke ufezeke ngomzuzwana nje.

1.4 UBUMQOKA BOKUFUNDA NOKUBHALA

Lapho ulwazi lokufunda nokubhala imibhalo (*literacy*) kuthathwa njengesihluthulelo sokufunda izifundo (*learning*), ukufunda okubhaliwe (*reading*) yinto yokuqala eholela ekufundeni izifundo (*learning*). Ngale ndlela—ke ulwazi lokufunda nokubhala enganeni luyinikeza isisekelo sempumelelo ebangeni elide esazolihamba emfundweni njengoba ikhula (Pretorius, 2002; 2004; Pretorius & Machet, 2008; Tiemensma, 2007; Beller, 2008; Zimmermann & Hutchins, 2003; Block & Israel, 2005; Smith & Elley, 1994). Lokhu kuchaza ukuthi ukufunda umbhalo akusikhona nje ukufunda kwangempela uma abafundi befunda kodwa bebe bengakuqondi abakufundayo, ngoba akubi namphumela (*Reading Rockets*, 2009, Zimmermann & Hutchins, 2003; Bester, 2008; Smith & Elley, 1994; Block & Israel, 2005). Ngaleyo ndlela ukufunda ngokuqondisisa yikhona okuyinjongo yokufunda okubhaliwe (*Reading Rockets*, 2009; Snowling & Hulme, 2007).

Kanti lokhu kufakazelwa nangulowo owayenguNgqongqoshe wezeMfundo, uNaledi Pandor obeka ukuthi ukufunda okubhaliwe yiyona nto ebaluleke kakhulu ekufundeni izifundo (*learning*) kwengane (Joubert, 2004; Joubert *et al*, 2008). Kanjalo noNgqongqoshe WezeMfundo yamabanga aphantsi (*Basic Education*) osesikhundleni njengamanje (ngonyaka wezi-2010) u-Angie Motshekga, naye waweseka lo mbiko ngonyaka wezi-2009 (DoE, 2010). U-Clay (2003) ubeka ukuthi ukufunda okubhaliwe akusikho nje ukufunda izimpawu nemifanekiso kube yimisindo namagama ashiwo ngomlomo, kodwa kungukuthola umyalezo, uqonde okufundayo, nokukwazi ukwenza umsebenzi owunikiwe ngempumelelo, okuyikhona kukhulisa ikhono lokufunda ngesikhathi kulokhu kujwayelwa ukwenziwa. Kanjalo no-Inglis nabanye (2000, p. 57)

babeka ukuthi ukufunda umbhalo yiyona ndlela esemqoka ekutholeni imibono, ulwazi kanye nezindaba.

Luningi-ke ucwaningo oseluke lwenziwa eNingizimu Afrika nasemazweni angaphandle oluveza ukuthi izingane ezihlulekayo ukufunda ekupheleni kwebanga lokuqala ziba nezinkinga zokufunda ngisho sezikhulile, ngaphandle uma zisheshe zabonakala zisuka nje ekufundeni kwazo kwamabanga aphansi; zinikwe usizo eziludingayo emkhakheni wazo yokufunda (*The Union of Professionals*⁴, 2008; Machet & Pretorius, 2004, 2008).

1.5 IZINTO EZINOMTHELELA EKUFUNDISENI ISIZULU NJENGOLIMI LWASEKHAYA

UFinocchiaro noBrumfit (1983, p. 51) babala izinto ezintathu ezibalulekile ezinomthelela ekufundiseni ukufunda okubhaliwe:

- Uqeqesho lwasekolishi / lwasenyuvesi (yize ukuthi sekukhona amanyuvesi kuphela esikhundleni samakolishi namuhla njengoba amakolishi esaqedwa, lapho kuqeqeshwa khona othisha).
- Uqeqesho uthisha aluthola esesebenza.
- Kanye nokuba yilungu lenhlangano ethile yothisha.

Kulesi sigaba ngizoxoxa ngokufundisa isiZulu njengolimi lwasekhaya, ngisebenzisa lezi zihlokwana ezingenhla.

1.5.1 UQEQESHO LWASEKOLISHI /ENYUVESI

Ngeminyaka yowe-1970 kuya ekuqaleni kweminyaka ye-1990, ngaphambi kokuvalwa kwamakolishi othisha, isiZulu sabe singezinye zezifundo ezazifundwa futhi sasifundwa kuwo onke amabanga ngesikhathi uthisha ethwasiswa. Abanye abafundi babefundela ukugogoda kuso, kanti abanye babesiyeka phakathi nendawo bangagogodi kuso.

⁴ The Union of Professionals is a School Related Professionals Trust that looks after issues related to education. It is based in New York, in the US.

Kokubili-ke isiZulu njengolimi lwasekhaya nanjengolimi lokwethekelwa kwakutholakala emakolishi. Emanyuvesi kuze kube manje, isiZulu siyafundwa othisha abaqeqeshwayo. Eminyakeni ephambili isiZulu besifundwa ngesiNgisi emanyuvesi amaningi, njengase-UNISA, i-University of Natal, kanye ne-University of Zululand. Ngaleyo ndlela baningi othisha abathola uqeqesho ekufundiseni isiZulu kodwa bebe beqeqeshwa ngesiNgisi. Kuhambe kwahamba amanyuvesi akushintsha lokhu ngenxa yengcindezi eyalethwa umthetho wokulinganiswa kwezilimi eNingizimu Afrika (*The Constitution of the Republic of South Africa*, 1996). Ngaleyo ndlela njengamanje othisha bathola ukuqeqeshwa ukufundisa lolu limi ngolimi lwesiZulu, okululimi abazofundisa ngalo. Ngakho-ke othisha abathola ukuqeqeshwa eminyakeni ephambili, nakuba kwezinye izikhungo kungekudala kakhulu, babeqeqeshwa ngesiNgisi ekufundiseni isiZulu. Lokhu kwenzeka nakuye umcwaningi, owaqeqeshwa ngolimi lwesiNgisi kodwa ebe ezofundisa isiZulu ngolimi lwesiZulu esikoleni.

Abanye abafundi kuye kubonakale sengathi abakuthandi kahle ukufunda isiZulu uze ugogode kuso, ngenxa yokuthi bakubona 'kuwukuzehlisa isithunzi' ukugogoda ngesiZulu, njengoba abafundi abanengi bengasithandi kahle isiZulu, nakuba kululimi lwabo. Lokhu abafundi abanengi baye bakubone ngokuthi wena ofunda isiZulu yingoba ungasazi isiNgisi okuwulimi 'olubalulekile noluhloniphekile', nokwazi ukuzibonakalisa ngalo ukuthi 'uhlakaniphile'. Lokhu kungenxa yemiphumela yobandlululo, ukuthi ama-Afrika uqobo lwawo abe nomqondo wokubukela phansi izilimi zawo, azithathe njengezingabalulekile futhi ezingenamsebenzi walutho lapho ziqhathaniswa nezilimi zabelumbi (Ndimande-Hlongwa, 2009, p. 92). Lokhu kwenza ukuthi nakuba isiNgisi ngokomthethosisekelo wezwe silingana nezinye izilimi ezisemthethweni zakuleli zwe, kodwa kusabonakala kuyiso esihamba phambili nesihlonishwayo kunezinye eziyishumi ezisemthethweni zaseNingizimu Afrika.

Namanje kuseyinkinga kubafundi abanengi ukunikeza izilimi zabo ukuhlonipheka okufana nokwesiNgisi. Leyo nsila isekhona nanamuhla ezikhungweni eziningi zikahulumeni, kusabusa sona isiNgisi. Lokhu kubonakala nangokuthi umuntu okwazi ukukhuluma, ukufunda noma ukubhala kahle ngesiNgisi abonakale njengoyisipesheli

futhi ohlakaniphe kakhulu. Emanyuvesi baningi abafundi abakhuluma isiZulu njengolimi lwasekhaya, kodwa uthola ukuthi esikoleni abasifundanga njengolimi lwasekhaya, sebezosifunda enyuvesi njengolimi lwasekhaya. Lokhu kwenzeka kulabo bafundi ababefunda ezikoleni okwakungezabaMhlophe nezamaNdiya nezamaKhaladi, lapho isiZulu sifundwa njengolimi lokwethekelwa. Lapho sebefika enyuvesi, kuba nzima ukufunda isiZulu njengolimi lwasekhaya.

Enyuvesi YaKwaZulu-Natali, kubafundi abaqeqeshelwa ubuthisha, kunomgomo othi umfundi okungenani akabe naso esisodwa isifundo solimi olwengeziwe ohlwini lwezifundo zakhe. Kubafundi isiZulu esingelona ulimi lwasekhaya, benza isiNgisi njengolimi lwasekhaya bese benza isiZulu noma isiBhunu njengolimi lokwethekelwa (*University of KwaZulu-Natal: Faculty of Education Handbook*, 2010). Kanti lokhu kuyenzeka nakwamanye amanyuvesi, njengoba naseNyuvesi yase-Rhodes, isiXhosa sifundwa njengolimi lwasekhaya kubafundi okululimi lwabo lwasekhaya, nanjengolimi lokwethekelwa kubafundi okungelona ulimi lwabo (Eriksen, 2009). Kanti eNyuvesi yaseWitwatersrand, izilimi zabamnyama ezifundwayo yisiZulu nesiSuthu, kubafundi okuyizilimi zabo zasekhaya nalabo lezi zilimi kuyizilimi zabo zokwethekelwa (*University of Witwatersrand*, 2010).

1.5.2 UQEQUESHO UTHISHA ALUTHOLA ESESEBENZA

Izikole zilawulwa nguMnyango WezeMfundo, okuyiwona onakekela ukuqeqesha othisha ngolwazi olusha ngaso sonke isikhathi. UMnyango WeMfundo wenza okusemandleni ukwesekela izinhlelo zokuthuthukisa othisha. Kunabeluleki bezifundo ezahlukeni abathunyelwa nguMnyango ukuba unikeze uqeqesho kothisha, njengoba kukhona abeluleki bezilimi. NesiZulu-ke sinabo abeluleki baso abanakekela othisha ngokubafundisa ngezinto ezithinta ukuthuthukiswa kolimi nokunye. Laba beluleki besiZulu baye benze imihlangano nothisha, babafundise, baphinde babanakekele nangezincwadi neminye imithombo yolwazi ezobasiza ekuzikhuliseni ngolimi lwesiZulu. Ngaphandle kwabeluleki bolimi, izikole nazo zinamakomidi azo, asebenza ukunakekela othisha baleso naleso sifundo. Kanjalo-ke nothisha besiZulu njengolimi

Iwasekhaya bayahlomula ngalezi zinhlelo. Bafundisana nangezindlela namasu okufundisa ulimi. Kulawo masu nezindlela zokufundisa, ukufundisa ukufunda umbhalo/okubhaliwe nakho kuyingxenye; akusali ngaphandle, njengoba uMnyango WezeMfundo uncoma indlela ye *Balanced Approach* ekufundiseni ulimi.

1.5.3 UKUBA YILUNGU ENHLANGANWENI YOTHISHA

Kuze kube manje (2010), aziziningi izinhlangano zothisha besiZulu lapho bethola khona ubulungu, bahlomule ngolwazi abaludinga ekufundiseni isiZulu njengolimi lwasekhaya, okuhlanganisa nakho ukufundisa ukufunda umbhalo. Nakuba kunjalo, ikhona inhlangano yababhali Usiba (*Usiba Writers' Guild*), okuyiyona nhlangano esemthethweni ebhekelela ulimi lwesiZulu nokukhula kwalo ezikoleni. Lapha kubhekwa isiZulu njengolimi lwasekhaya. Le nhlangano ihlanganisa othisha besiZulu ulimi lwasekhaya basezindaweni ezahlukeni KwaZulu-Natal. Abanye othisha sebazithathela umhlalaphansi kwezokufundisa kanti abanye bake basebenza ezikhungweni zemfundo ephakeme, kanti abanye bangababhali bemibhalo eyahlukeni yesiZulu. Le nhlangano isebenzisana noMnyango WezeMfundo. Ihambe ifundisa othisha nabafundi bazo zonke izikole zikazwelonke, ukuthuthukisa othisha emakhonweni abo okufundisa nokuhlaziya imibhalo. Okuqaphelekayo ngale nhlangano ukuthi isebenza ikakhulukazi nothisha basezikoleni eziphakeme, hhayi amabanga aphansi.

Ngale kwale nhlangano, ngenxa yezinga eliphezulu lezobuchwepheshe esikhathini samanje okuyikhona kuhlanganisa umhlaba wonke ube yizwe elilodwa, othisha bayakwazi ngisho ukuba ngamalungu ezinhlangano zaphesheya kwezilwandle, njenge nhlangano i-*African Languages Teachers Association* (ALTA), eyasungulwa eMelika, esengike ngaphawula ngayo kuso lesi sahluko. Iningi leziphathimandla zale nhlangano ngothisha bezilimi balapha e-Afrika kodwa abazinze phesheya kwezilwandle. Bambalwa-ke othisha besiZulu balapha eNingizimu Afrika abayingxenye yale nhlangano ngezizathu ezahlukeni, okubalwa kuzo ukungabi nayo indlela yokuxhumana, njengokusenzisa i-*internet*, ikakhulukazi abasezikoleni zasemakhaya.

1.6 UMTHELELA WOKUNGAKWAZI UKUFUNDA NOKUBHALA ENINGIZIMU AFRIKA

UNaicker (2009), ubala ukuthi ngenxa yamazanga abantwana aphansi okufunda nokubhala eNingizimu Afrika, izinkulungwane ngezinkulungwane zezingane ziye zizithole seziphuma esikoleni ngenxa yokuthi zizithola zithwele kanzima ukuqhubeka nokufunda izifundo ngenxa yezinkinga ezisondelene nokukwazi ukufunda okubhaliwe. Ubala ukuthi inkinga yokufunda umbhalo yinto okumele isukunyelwe ngokushesha ngesikhathi ingane isangena nje esikoleni emabangeni aphansi emfundo. Ngenxa yokuthi abantwana abaningi bazithola benenkinga ekufundeni ngenxa yezinkinga abanazo ekufundeni okubhaliwe, ababe besaba nekusasa eliqhakazile ngenxa yalokhu, futhi nangasemkhakheni wezemisebenzi, akubahambeli kahle ngenxa yokuthi abanawo amakhono adingekayo.

UZimmermann benoHutchins (2003, p. 4) bathi ukungakwazi ukufunda nokubhala kuholela ekuhluphekeni, okuhlanganisa ukwanda kwesibalo sabangasebenzi, ubuphofu, kanye nobugebengu. Ubugebengu buyinto eqqamile kulo nyakakhulu wezi-2000 (*twentieth century*) kanti iNingizimu Afrika inesibalo esikhulu sobugebengu uma iqhathaniswa namanye amazwe. Lapha ngingabala ubugebengu obufana nokukhwabanisa, ukubulala, ukudlwengula, ukushushumbisa izidakamizwa, njalonjalo. Abaningi abalishiya leli abasemazweni angaphandle baye babeke ukuthi bahamba eNingizimu Afrika ngenxa yokuxakwa yizinga lobugebengu (Maharaj, 2004; Crush & Williams, 2001; Maharaj & Rajkumar, 1997; *Human Rights Watch*, 1998). Nakuba kunjalo, kodwa futhi ucwaningo luyaveza ukuthi maningi amacala enziwa abokufika kuleli, abavela emazweni angaphandle, yize kungekhona ukuthi yibo bonke abenza lokhu (Maharaj, 2004; Crush & Williams, 2001; Maharaj & Rajkumar, 1997; *Human Rights Watch*, 1998).

Ngokocwaningo olwenziwa kusukela ngonyaka we-1998 kuya kowezi-2000 olwenziwa yi-*United Nations*, iNingizimu Afrika yaba yizwe lesibili ohlwini lwamazwe omhlaba ngamacala okubulala, awokudlwengula, okushaya, nawokweba. Ngale kwalokhu,

imiphumela yocwaningo lwangonyaka wezi-2001 yaveza ukuthi zingaphezu kwamaphesenti angama-31 iziboshwa ezineminyaka engaphansi kwengama-26 emajele aseNingizimu Afrika (*South Africa survey*, 2001-2002), kanti ngonyaka wezi-2008 zazingamaphesenti angama-38 ezazingaphansi kweminyaka engama-25 (Muntingh, 2008, p. 1). Lokhu kufakazelwa nangu-Van der Rheede (2008) othi:

While billions of rands are spent in order to eradicate illiteracy and functional illiteracy, we fail to invest adequate resources and energy to eradicate dysfunctional semi-literacy. In the meantime, these young people resort to anti-social behaviour. They are frustrated, rebellious and discouraged because they do not have the skills needed for the challenges posed by the technologically advanced global environment. This situation is a time bomb waiting to explode (Van der rheede, 2008, p.1).

Nokho-ke kungeze kwashiwo ukuthi onke amacala obugebengu aseNingizimu Afrika angumphumela wokungakwazi ukufunda nokubhala, ngenxa yokuthi bakhona nabafundile abenza izinhlobonhlobo zobugebengu, ngisho obusondelene nemfundo (*academic fraud*), ukukhwabanisa izimali ezinkulu zeminyango kahulumeni, ukushushumbisa izidakamizwa, izitifiketi zomgunyathi zemfundo, njalonjalo (*South Africa survey*, 2001-2002; *South African Government Information*, 2010). Isibonelo, ngonyaka wezi-2010, kwatholakala isibalo sothisha abangama-56 abanezitifiketi zomgunyathi esifundazweni sakwaZulu-Natal, abathathu babo base beshonile, lokhu kwabe sekusho ukuthi bangama-53 ababezobhekana nengalo yomthetho (Masuku, 2010). Kamuva kubuye kwatholakala isikhulu esithile ebesihola imali engaphezu kwesigidi samarandi ngenxa yeziqu ezingumgunyathi kwatholakala ukuthi asinalo ngisho ibanga leshumi. Futhi akusikhona ukuthi ubugebengu yinkinga ekhungethe iNingizimu Afrika kuphela, naseMelika ucwaningo lwaveza ukuthi ezingama-70% iziboshwa kuleliya zwe, yilezo ezingakwazi ukufunda nokubhala, kanti ezingama-43% ngabantu nje emphakathini abahluphekayo futhi abanamazinga aphansi okufunda nokubhala (Zimmermann & Hutchins, 2003, p. 4).

1.7 UKUFUNDA OKUBHALIWE NOKUBHALA, KANYE NEQHAZA ELINGABANJWA YIKHAYA

Njengamanje ukufunda okubhaliwe (*learning to read*) kubonakala njengento eqalayo, ikhule, futhi eqala ngesikhathi ingane izelwe (Zimmermann & Hutchins, 2003; Block & Israel, 2005) ngoba nanoma yini abantu abadala abayenzayo iyalekelela ekukhuliseni ulwazi lolimi nokufunda okubhaliwe nokubhala enganeni (Strickland, 2004, p.86). Ngale ndlela ikhaya kusobala ukuthi linomthelela omkhulu ekulekeleleni ingane ekukhuleni kolwazi lokufunda umbhalo nokubhala. Yingakho nje abacwaningi bathola ikhaya lomntwana njengendawo lapho ukufunda kuqala khona kahle kunokuba kungathiwa ingane iqala ukufunda esikoleni (Machet & Pretorius, 2004; Strickland, 2004; Sugland *et al.*, 1995; Britto & Brooks-Gunn, 2001; Lapp & Flood, 2004; Lapp *et al.*, 2003; Darling & Westberg, 2004; Lapp *et al.*, 2005).

Ngamanye amazwi, ukufunda umbhalo/okubhaliwe nokubhala kungenye yezinto ezisemqoka ekhaya ekukhuliseni ingane, nalapho ukuphumelela kwayo esikoleni kuqala khona (McKeough *et al.*, 2006). Lokhu kusho ukuthi ukuqala kokukwazi ukufunda okubhaliwe akusewona nje kuphela umsebenzi owenziwa uthisha esikoleni, kodwa kusukela ekhaya lapho ingane izalelwa khona, iye njalo ngokukhula ifunda ukukhuluma nokulalela kuze kufike lapho ikwazi khona ukufunda okubhaliwe nokubhala. Ngale ndlela ukuqala kwengane ukukwazi ukufunda kuqala ekhaya njengoba abacwaningi abaningi sebeke bakuthola lokhu (Strickland, 2004; Sugland *et al.*, 1995; Britto & Brooks-Gunn, 2001; Duffy, 2009; McKeough *et al.*, 2006; Tracy & Morrow, 2006; Lapp & Flood, 2004; Lapp *et al.*, 2003; Darling & Westberg, 2004; Lapp *et al.*, 2005).

ULapp nabanye (2005) bayakuqinisekisa ukuthi uthisha eyedwa akakwazi ukufundisa ingane ukufunda umbhalo kanye nokubhala, kodwa kudingeka ukuba umzali abambe iqhaza elibonakalayo ekulekeleleni ingane ukuba ifunde ukufunda imibhalo (p. 206). Kanti baningi abacwaningi asebekuqinisekisile ukuthi ingane ethola usizo kumzali ekhaya mayelana nokufunda nokubhala ayijwayele ukuba nenkinga esikoleni nasempilweni yayo yonke yokufunda (Goodman, 1986; Morrow, 2005).

Abacwaningi abaningi abake babheka ukufunda nokubhala kanye nekhaya lomntwana eminyakeni eyedlule babevame ukugxila olimini nakokukhulunywayo njengezinto ezisemqoka ekuthuthukiseni nasekukhuliseni ulwazi lokufunda umbhalo nokubhala.

Kodwa manje ukufunda ukufunda okubhaliwe noma umbhalo sekubukwa njengento ekhulayo, eqala ngesikhathi ingane izelwe (Zimmermann & Hutchins, 2003; Block & Israel, 2005) ngoba nanoma yini into umzali ayenzayo ekulekeleleni umntwana ukukwazi ukufunda nokubhala nokuthuthuka olimini ineqhaza elikhulu kumntwana (Strickland, 2004, p. 86).

Kusemqoka-ke ukugcizelela ukuthi ulimi olukhulunywayo nolwazi lokufunda nokubhala kukhula kanyekanye kumntwana. Lokhu kuchaza ukuthi lokho umntwana akufunda ngokulalela nangokukhuluma kuneqhaza okulibambayo ekuthuthukiseni ulwazi lwakhe lokufunda nokubhala. Isibonelo: ulwazi lwabantwana abancane lokusho imilolozelo nezilandelo, nokukwazi ukusebenzisa imisindo emagameni akhulunywayo kuyinto esemqoka neyinkomba yekhono lengane lokufunda ngempumelelo (Strickland, 2004, p. 86). Ngaleyo ndlela iqhaza elibanjwa umzali nomndeni libalulekile. Kanjalo futhi nothisha nabacwaningi kanye nabadwebi bemithetho balwela into eyodwa, yokusiza ingane ekutheni ifunde ngendlela eyamukelekile nezoba yimpumelelo, okuyoba yizikhali zayo zempumelelo yakusasa.

UNeuman (2004) uphawula ngokuthi iqhaza elibanjwa abazali emiphakathini empofu alifani. Ocwaningweni lwakhe wathola ukuthi kweminye imindeni impilo yayinzima kangangokuba kwakungelula kubazali ukutholela abantwana izinto ezingabasiza ekufundeni besesemakhaya. Abanye, noma ngabe babempofu, kodwa babezama okusemandleni ukuba balekelele izingane zabo ngokufuna usizo bakhe nobudlelwano nabangabasiza ekulekeleleni izingane zabo ukuze zingabi nobunzima bokufunda esikoleni (Strickland, 2004, p. 90).

1.15 ININGIZIMU AFRIKA NESIKO LOKUFUNDA OKUBHALIWE

Ngale kwemibiko yamazanga aphantsi okufunda okubhaliwe kubafundi baseNingizimu Afrika, ucwaningo luyaveza ukuthi empeleni iningi labantu baseNingizimu Afrika abakukhuthalele ukufunda umbhalo; abaningi abanandaba nokufunda umbhalo futhi abakugqizi qakala lokho (Pretorius, 2002; Land, 2003; Sisulu, 2004; Tiemensma, 2007; ne-South Africa. *Department of Arts and Culture & Print Industries Cluster Council*, 2007). Kanjalo noWafawarowa (2000) uyabeka ukuthi cishe amaphesenti angama-95 ezincwadi ezidayiswa ezwenikazi lase-Afrika ziyizincwadi zokufunda ezisetshenziswa ezikhungweni zemfundo, hhayi izincwadi zokuzijabulisa nokunye okungale kokufundela isikole (*academic books*), uma ziqhathaniswa nezingamaphesenti angama-35 zasemazweni ase-Europe. Ngamanye amazwi ukufunda kokuzijabulisa akuyona into evamile e-Afrika. Ngaphandle kwalokhu, lolu cwaningo lwaveza futhi ukuthi eNingizimu Afrika, zingamaphesenti angama-27 izikole ezinemitapo yolwazi (Pretorius & Mampuru, 2007, p. 41). Lokhu nje kukodwa kukhombisa wona njalo amazanga aphantsi okufunda eNingizimu Afrika. Kuyinto encomekayo-ke nokho ukuba uMnyango Wezobuciko Namasiko (*Department of Arts and Culture*, 2007) ulusukumele udaba lwemitapo yolwazi njengoba lo mnyango uzinikele ekusebenziseni isizumbulu semali engango-R180 000 000 (R180 million) ekwakhiweni nasekwenzeni ngcono imitapo yolwazi, kuhlenganisa nokuthengwa kwezincwadi ukuze zifakwe kuyo le mitapo yolwazi (Magubane, 2008, p. 1).

Okunye futhi ukuthi akuyona into ejwayelekile ukuthola ukuthi abazali, ikakhulukazi emakhaya, balekelele noma bakhuthaze izingane zabo ngokufunda imibhalo. Isibonelo, baningi abazali abangakwazi ngisho ukuthenga iphepha lodwa leli ukuthola izindaba ezintsha, ngaleyo ndlela kuba lukhuni satshe-ke umzali sekudingeka athengele ingane incwadi yokuba ifunde, okungenani nje incwadi yokufundela ukuzijabulisa. Ucwaningo luveza ukuthi kunalokho uthola abazali abaningi bethengana namathoyizi ezingane, okuyinto engayifundisi kangako ingane ngoba nawo lawo mathoyizi bavama ukukhetha angasizi ngalutho enganeni, njengokuthenga isibhamu, izimoto, nonodoli; bakhohlwe ukuthenga okungenani eyodwa incwadi ukuze ingane ithole ulwazi lokufunda noma ukubhala, okuyinto edingwa imfundo yayo (Nkosi, 2010; Magubane, 2008; Strickland, 2004).

1.16 UKUFUNDA OKUBHALIWE NGOKWANAMUHLE

UCoyne, uKame'Enui kanye noCarline (2007) bathi luningi ucwaningo oseluke lwenziwa mayelana nokufunda imibhalo kodwa oluningi lwalugxile emaswini okufunda ngokuqondisisa asetshenziswa abafundi abafunda kahle, kanti futhi lokhu kusabonakala kuyinto esenzeka ngisho namanje. Ngaphandle kwalokhu, okunye ukuthi kwakuye kutholakale ukuthi umcwaningi ugxile engxenyeni eyodwa kulezi ezinhlanu ezibalulekile lapho umuntu efunda ukufunda, alibale ngezinye, angabe esabheka ukuthi zonke lezi zingxenyane ezibalulekile eziholela ekutheni umuntu akwazi ukufunda ngokunomqondo. Lezi zingxenyana yilezi: ulwazi lezimelamsindo/ lemisindo, ulwazi lokubona amagama ukufunda ngokungangikazi/ ngokungangikazi, ulwazimagama kanye nokufunda ngokuqondisisa (Coyne *et al*, 2009).

UCommeyras (2009) waseNyuvesi yaseGeorgia eMelika uyakuqinisekisa ukuthi ukufunda umbhalo kuyilokhu okuyikhona nje ngenxa yokubhala noma ngenxa yokubhaliwe. Kanjalo nokubhala ukuze kube yimpumelelo kudinga kube khona ukufunda “*Reading is what it is because of writing; and writing is what it is because of reading*”. Uqhuba achaze ukuthi ukuze umuntu akwazi ukufunda nokubhala (*literacy*) kumele zombili lezi zinto zithathwe njengezisemqoka. Ngale ndlela ubalula ukuthi ofundiswa ukufunda akumele ukufundiswa kwakhe ukufunda okubhaliwe kuthathwe njengento eyehlukile noma eqhelelene nokubhala (Commeyras, 2009, p. 1). Isizathu salokhu kungenxa yokuthi lapho ofundayo efunda, usuke efunda okubhaliwe, kanjalo obhalayo, usuke ebhala ukuze abanye bafunde akubhalile. Ngakho kokubili ukufunda nokubhala akumele kubukwe njengezinto eziqhelelene. Sengiphetha kulesi sigatshana, kubalulekile ukuba othisha bazi ukuthi okuyiyona nto ebalulekile ukwenza into esemqoka ‘ibe ngesemqoka’; okusho ukuthi into esemqoka ukwenza ingane ukuba ikwazi ukufunda futhi ikuqonde kahle ekufundayo, futhi ibe nothando lokufunda.

Lokhu kufakazelwa nangu-Duffy (2009) obeka athi:

The main thing is to be kept the main thing...explaining skills and strategies is not the main thing in teaching reading. The main thing is to inspire students to be readers... (p. 3)

La mazwi acashunwe ngenhla, akhombisa khona ukuthi into emqoka ukuba izingane zikhuthazwe ukuba zikwazi ukufunda okubhaliwe futhi zikuthande, zibe ngabafundi bemibhalo abasezingeni eliphezulu. Ngaleyo ndlela lapho izingane sezikwazi ukufunda okubhaliwe, zingaphumelela emfundweni yazo esikoleni ngoba ukufunda kwazo kuncike kakhulu ekutheni zithuthuke emakhonweni okufunda okubhaliwe.

1.10 UMLANDO OMFUSHANE WOLIMI LWESIZULU NOKUKHULA KWASO ENINGIZIMU AFRIKA

IsiZulu singezinye zezilimi zaseningizimu yezwekazi lase-Afrika. Lukhulunywa ngabantu iningi labo abangamaZulu ababalelwa ezigidini eziyishumi abahlala eNingizimu Afrika. IsiZulu yilona limi olukhulunywa kakhulu kunazo zonke izilimi zabaMnyama baseNingizimu Afrika (babalelwa kumaphesenti angama-24 abasikhulumayo), kanti futhi ucwaningo luyaveza ukuthi babalelwa kumamaphesenti angama-50 abantu baseNingizimu Afrika abaluoqondayo lolu limi (*Ethnologue: Languages of the World*, 2005).

Kanti olunye ucwaningo luveza ukuthi isiZulu yilona lulimi olunabantu abaningi okwedlula zonke ezinye izilimi, njengoba ngonyaka wezi-2003, kwatholakala ukuthi amaphesenti angama-23 akhuluma isiZulu njengolimi lwasekhaya (*Statistics South Africa*, 2003). Lesi yisibalo esikhulu njengoba izilimi sezizonke ezisemthethweni zilishumi nanye eNingizimu Afrika. Lolu limi lwaba ngolunye lwezilimi ezisemthethweni ngonyaka we-1994 ngesikhathi sokuphela kukahulumeni wobandlululo. Njengezinye izilimi zabaMnyama, isiZulu sibhalwa sisebenzise izinhlamvu zesiLathini.

Lolu limi lwesiZulu lukhulunywa kakhulu esifundazweni sakwaZulu-Natali. Babalelwa kumaphesenti angama-81 abantu abakhuluma isiZulu njengolimi lwasekhaya kulesi sifundazwe, bangamaphesenti angama-26 eMpumalanga, kanti eGauteng

bangamaphesenti angama-21 (*Zulu Language Overview*, 2010; *PanAfriL10n*, 2007). Luyakhulunywa futhi lolu limi nakwamanye amazwe ase-Afrika, anjengaseLesotho, eZimbabwe naseSwazini.

Njengoba isiZulu, isiXhosa, isiNdebele, kanye nesiSwazi kuyizilimi zabaNguni, lezi zilimi zinabo ubudlelwano obukhulu. Isibonelo, akulula ukukhuluma nomunye wolunye ulimi olwehlukile kolwakho ningezwani nhlobo enkulumeni yenu ngenxa yokuthi lezi zilimi zihlobene. Nalapho omunye ekhuluma ngolunye lwalezi zilimi, akulula ukuba bangezwani okwempela lapho bekhuluma ngoba lezi zilimi zinamagama amaningi athi awafane, kanti amanye ayafana, noma-ke ukhona umehluko. IsiZulu selokhu saba khona kusukela ngeminyaka yonyakakhulu weshumi nane ngemva kokufa kukaJesu (14 *century AD*) (*Zulu Language Overview*, 2010; *PanAfriL10n*, 2007). Njengawo amaXhosa afudukela eNingizimu Afrika ngezikhathi zofuduko lwabantu ngezikhathi zezimpi zakudala, isiZulu sathatha eminingi imisindo yabaThwa namaLawu okuyiwona ayevele ekhona eNingizimu Afrika, okwakuyibona bantu bokuqala ukuhlala eNingizimu Afrika. Lokhu kwadala ukuba isiZulu nesiXhosa kube nemisindo ebizwa ngokuthi ongwaqabathwa, okuyimisindo eyathekelwa ezilimini zabaThwa.

Njengezinye izilimi zabaMnyama, isiZulu naso sasiwulimi olukhulunywayo kuphela, lwalungabhaliwe phansi. Lokhu kwakwenziwa ukuthi abantu abangamaZulu ngezikhathi zakudala babebhala ngendlela yabo eyehlukile. Kwaze kwalamula ukufika kwabelungu ababezoshumayela ivangeli ababeqhamuka eNtshonalanga, e-Europe, okuyibona abakwazi ukulubhala phansi lolu limi besebenzisa izinhlamvu zesiLathini (*Zulu Language Overview*, 2010; *PanAfriL10n*, 2007). Abanye balabo belungu abenza lo msebenzi singabala u-J.W. Colenso, u-S.B. Stone, u-H. Callaway, kanye no-L. Grant. Bafundisa-ke abantu bokuqala, abakwazi ukuhlangana nabo, beshumayela ivangeli likaNkulunkulu, bebafundisa amakhono ayisisekelo sokubhala isiZulu (Ntuli & Makhambeni, 1998, p. 100- 135). Incwadi yokuqala eyashicilelwa ngolimi lwesiZulu yabhalwa eNorway ngonyaka we-1850 ngomunye wabelungu ababefike njengabazoshumayela ivangeli likaNkulunkulu, uHans Schreuder. Incwadi yesibili

eyabhalwa ngolimi lwesiZulu kwaba yiBhayibheli elalihunyushelwe esiZulwini elatholakala ngonyaka we-1883 (Ntuli & Makhambeni, 1998).

Ngonyaka we-1901, uJohn Dube (1871-1946), owayengumZulu wakwaZulu-Natal, waqala isikole sasoHlange (*Ohlange High School Institute*), okwaba yisikole sokuqala saboMdabu baseNingizimu Afrika (*Zulu Language Overview*, 2010; *PanAfriLIOn*, 2007). Waphinde waba ngumbhali wencwadi 'Insila KaShaka', okuyinoveli eyabhalwa ngolimi lwesiZulu ngonyaka we-1933. Kanti enye yayinesihloko esithi "Isitha Somuntu Omnyama Nguye Uqobo", ayibhala ngonyaka we-1922.

Ngale kokuba wulimi olusemqoka kunezinye izilimi zaboMdabu base-Afrika, imithetho yobandlululo yangaphambi konyaka we-1994 yenza kwangaba lula ukuthuthukiswa nokusetshenziswa ngokukhululeka kwalolu limi ezikoleni (Kwintessential, 2009; Ndimande-Hlongwa, 2009). Ibhodi elalibhekele ukusebenza kwezilimi i-*Natal Language Board* kwahamba kwahamba lachithwa, esikhundleni salo kwangena ibhodi lezilimi zonke zaseNingizimu Afrika, i-*Pan South African Language Board (PANSALB)*, eyasungulwa ngonyaka we-1995, kulandelwa umyalelo womthethosisekelo wezwe (Ndimande-Hlongwa, 2009, p. 77). Umsebenzi waleli bhodi ngukugqugquzela ukusetshenziswa kwezilimi eziyishumi nanye ezisemthethweni zaseNingizimu Afrika (Ndimande-Hlongwa, 2009, p. 77). Leli bhodi labuye labuyekezwa ngonyaka we-1999 kulandelwa umthethosisekelo we-1996, ukuze libhekane nezilimi zonke ezisemthethweni zaseNingizimu Afrika, ikakhulukazi ezomdabu.

Nakuba lolu limi lufundiswa njengesinye sezifundo ezifundwayo ezikoleni, luphinde lusetshenziswe njengolimi lokufundisa emabangeni aphansi, ukusukela ebangeni lokuqala kuze kufike kwelesithathu (DoE, 1997). IsiZulu siyatholakala emisakazweni esakaza isiZulu nakwamanye amashaneli kamabonakude, lapho nezinye izilimi zesiNguni zitholakala khona. Ngale kwalokhu, kunamanye amaphephandaba (Ilanga, Isolezwe, Um-Afrika, ne-*Sunday Times*) abhalwe ngesiZulu, namaphephabhuku (njengeBona *Magazine*) alolu limi. Izilimi zezigodi (*dialects*) zesiZulu zahlukahlukene, kuye ngendawo lapho zisetshenziswa khona. Lapha ngingabala isiZulu esikhulunywa

phakathi neKwaZulu-Natal, esikhulunywa enyakatho neKwaZulu-Natali, iphansi nogu laKwaZulu-Natali, i-KwaZulu-coast variety, i-Northern Swati boarder, isiZulu sase-Eastern Cape, isiZulu sasemaThongeni, njalonzalo (*SouthAfrica.info*, 10 August 2009).

1.11 UKUFUNDISWA KWESIZULU NJENGOLIMI LWASEKHAYA EZIKOLENI ZAKWAZULU-NATAL

Esifundazweni saKwaZulu-Natali, emabangeni aphansi emfundo isiZulu ulimi lwasekhaya sisetshenziswa njengolimi lokufundisa kanye nanjengesinye sezifundo ezifundwayo emabangeni aphansi (ibanga 1-3), ngokomthetho olawula ukusebenza kwezilimi ezikoleni zamabanga aphansi, i-*Language in Education Policy for Schools* (1997). Lokhu kwenzeka kuzo zonke izikole zabaMnyama eziKwaZulu Natali. Nezinye izifundo kula mabanga zifundwa ngaso isiZulu. Lokhu kwaba ngenxa yocwaningo olwaveza ukuthi ingane ifunda kangcono ngolimi lwayo lwasekhaya kunalolo lokwethekelwa / lwesibili (Prah, 1995; Brock-Utne, 2007; Mqgqashu, 2007).

Nokho-ke ezikoleni zamabanga aphezulu ezikoleni zaKwaZulu-Natali, isiZulu njengolimi lwasekhaya namanje sisafundiswa njengesinye sezifundo zakulawa mabanga, hhayi njengolimi lokufunda nokufundisa. Okwamanje bekungakabi bikho sikole esisebenzisa isiZulu njengolimi lokufunda nokufundisa ezikoleni zamabanga aphezulu. Njengakwezinye izifundazwe, zonke izifundo okwamanje bezisafundwa ngesiNgisi, noma ngesiBhunu kulezo zikole ezimbalwa ezikhetha ukufundisa ngesiBhunu.

Kwezinye izikole okwakungezamaNdiya nezabaMhlophe, isiZulu kuze kube manje sifundiswa njengolimi lokwethekelwa/lokwengeza. Kanti kwezinye siyafundwa njengolimi lwasekhaya ngabafundi okululimi lwabo lwasekhaya, kuphinde futhi kube khona esifundwa njengolimi lokwethekelwa. Kuyenzeka kwesinye isikhathi ulimi lwesiZulu lufundiswe nguthisha okululimi lwakhe lwasekhaya, kanti futhi kuyenzeka kube uthisha okululimi lwakhe lokwethekelwa. Lapho isiZulu singafundiswa nguthisha ongumZulu, kuye kungezwakali kahle kwabanye abazali, kanti kwabanye akubi nalutho. Njengokuthi nje abanye abazali bezingane zabaMnyama ezifunda kulezi zikole

okwakungezabaMhlophe baye bakhononde ngokuthi isiZulu esifundwa yizingane zabo kulezi zikole akusona isiZulu sempela, kodwa yisiZulu 'sasemakhishini' (*South African Language Rights Bulletin*, p.14, August 2008).

Njengoba sengichazile ngenhla, baye babe novalo lokuthi, isiZulu kulezi zikole isikhathi esiningi sifundiswa nayilabo abangasikhulumi njengolimi lokuqala. Isibonelo, uNkosazane Ntombenhle Nkosi, owusihlalo webhodi lezilimi i-*Pan South African Language Board* wake wasematheni ngonyaka wezi-2008 ngenxa yokumangalela isikole saseThekwini. Wayekhononda njengomzali ngokuthi indodana yakhe eyayifunda kulesi sikole ngonyaka wezi-2007 yabe ifunda 'isiZulu sasemakhishini', nokuthi isiZulu sibukelwa phansi kulesi sikole, yingakho sifundiswa noma yikanjani. Lokhu kwaholela ekutheni kushintshwe umgomo wolimi lwalesi sikole (*South African Language Rights Bulletin*, p.14, August 2008).

1.12 IZINGUQUKO EZALETHWA YINKULULEKO KWEZEMFUNDO EZILIMINI ZASENINGIZIMU AFRIKA

Inkululeko eyafika ngonyaka we-1994 eNingizimu Afrika yeza nezinguquko eziningi ezimpilweni zabantu baseNingizimu Afrika. Izilimi nazo azisalanga emumva. Ngezikhathi zobandlululo isiNgisi nesiBhunu yizona kuphela ezabe ziyizilimi ezisemthethweni, lokhu nakho kwashintsha (*The Constitution of the Republic of South Africa*, 1996, Act No. 104) njengoba ngemva kokutholakala kwenkululeko nalezi ezinye izilimi zaboMdabu zaba semthethweni (Ndimande-Hlongwa, 2009, p. 77). Ngale ndlela zanikwa ukuhlonipheka nesithunzi esasinikwe isiBhunu nesiNgisi; zathathwa njengezilinganayo. Lokhu kwakungokokuqala ngqa emlandweni wezilimi zase Ningizimu Afrika (Osborne, 2007).

Nakuba-ke 'kuyiculo' ukuthi lezi zilimi ziyalingana, uma sibheka okwenzekayo ngazo, okwamanje bezingakalinganiswa, njengoba kuyaphawuleka namanje ezintweni eziningi ngisho nakuyo iminyango kahulumeni; isiNgisi namanje sisahamba phambili ngokubaluleka. Isibonelo, namanje ezikoleni, emanyuvesi, ezinkampanini ezizimele,

inhlolekhono isenziwa ngaso isiNgisi, yize umthethosisekelo unikeza zonke izilimi eziyi-11 zaseNingizimu Afrika amandla alinganayo. Lezo zilimi yilezi ezilandelayo: isiXhosa, isiZulu, isiSwazi, isiSuthu, isiPedi, isiNdebele, isiTswana, isiTsonga, isiVenda, isiNgisi, kanye nesiBhunu. Ngakho-ke, ngenxa yokuthi lezi zilimi eziyi-11 zase Ningizimu Afrika zithathwa njengezibalulekile ngokulingana, kubalulekile ukuthi zaziwe futhi zifundwe ngabafundi ezikoleni ngendlela eyiyo ukuze zithuthuke.

Bakhona nabacwaningi abayibheke ngeso lokhozi indaba yokulinganiswa kwezilimi, ngenxa yokuthi kubonakala kunokudembesela ekwenzeni lokho okukhulunywayo ngezilimi, kodwa kube kungenzeki (Kamwangamalu, 2000; Ndimande, 2004; Ndimande-Hlongwa, 2008; Kaschula, 2004), nakuba kunzima ukuqhamuka nesixazululo esisheshayo njengoba namanje izilimi zabansundu zisetshenziswa budedengu ezikhungweni ezahlukene kanye nasemiphakathini. Isibonelo, umabonwakude nemisakazo kanye namaphephandaba alapha eNingizimu Afrika analo iqhaza alibambile ekuthunazeni ulimi lwesiZulu. Lapho ufica kusetshenziswa ulimi lwesiZulu ngendlela engeyiyo, kodwa kungabi khona muntu obona inkinga kulokho, maqede kuthakaselve ngumphakathi lokho konakala kolimi, uzwe nabantu sebelusebenzisa ulimi ngendlela lezi zikhungo ezilusebenzisa ngayo, bebe abantu bazi kamhlophe ukuthi kumele ngabe lusebenziseke kanjani. Ngingabala amagama nje ambalwa anjengalana: eMzansi Afrika (esikhundleni sokuthi eNingizimu Afrika, njengoba lokhu kuyisiXhosa), ‘i-gate’ esikhundleni sokuthi isango, ‘ama-twins’ esikhundleni sokuthi amawele, namanye amaningi.

Ngamanye amazwi kubalulekile-ke ukuthi ukufundiswa kwalezi zilimi kubhekelelwe ukuze abafundi bazazi kahle futhi bakwazi ukusebenzisa amakhono abawazuzile ekufundeni lezi zilimi. Nakuba-ke ziningi izinguquko esezenzekile kwezeMfundo, bekungakabonakali mehluko noma umthelela wakho ekuthuthukiseni amazinga abafundi kuzo zonke lezi zilimi ekukwazini ukufunda okubhaliwe kanye nokubhala, ikakhulukazi ukufunda umbhalo okuyikhona kuyisisekelo semfundo. Lapho abafundi sebethuthukile emakhonweni okukwazi ukufunda, bayahloma ngokwempilo; bakuqonde kahle nokubhaliwe. Ngaphandle kwalokho, ucwaningo luyaveza ukuthi amakhono umfundi

awazuzile ngokukwazi ukufunda aqonde ulimi lwakhe lwebele, lokhu kuyakwazi ukumsiza ekutheni awasebenzise ekufundeni olunye ulimi (Asmal, 1999).

1.13 UKWESEKELA LOLU CWANINGO NGOKUPHATHELENE NEMPILO YAMI KANYE NEZEHLAKALO ESENGAKE NGADLULA KUZO

Ngesikhathi ngisewumfundi emabangeni aphantsi esikoleni ngeminyaka yowe-1980, kwabe kunendlala yothisha ababeqeqeshiwe, amakilasi okufundela, kanye nezinto zokufunda. Ikakhulukazi imfundo yabamnyama yabe ikhungethwe kakhulu yilezi zinkinga engizibalayo (Mgqwashu, 2007, p. 14). Ubandlululo lwayikhahlameza kakhulu imfundo ezikoleni zabamnyama baseNingizimu Afrika. Ngaleso sikhathi kwabe kuyinsakavukela ukungabi khona kahle kwezimali zokuthuthukisa izikole, izinsizakusebenza zingekho esimweni esigculisayo noma zingabi bikho kwanhlobo kwezinye izikole, othisha abangaqeqeshiwe, nokunye okuningi. Lokhu kwaba nomthelela ekutheni izingane eziningi zingasiqedi isikole. Labe liphezulu kakhulu izinga lokuphuma kwezingane esikoleni. Izingane eziningi zaziphuma ngoba imali yokufunda ingekho ekhaya, ezinye zingenabazali abazigqugquzelayo.

Abazali abaningi babekhuthaza izingane zamantombazane ukuba zigane ngoba ukungagani komuntu wesifazane kwakubukeka njengento eyabe ilihlazo futhi nalowo okwabe 'sekufanele ngabe useganile' ngokwezinga lakhe lokukhula, wayeba nokuzenyeza, kube sengathi yingoba kukhona okungahambi kahle ngaye, noma mhlawumbe yingoba emubi/engathandeki. Into eyayiphambili kubazali kwakungukuthola izinkomo zamalobolo ngezingane zabo zamantombazane. Yingakho nje kwakuthi noma umuntu omdala oyikhehla elobola ingane encane eneminyaka eyishumi nesithupha, kuhalaliswe ekhaya kubo wentombazane ngoba kwakuzongena izinkomo, kukhule isibaya. Ezinye zazizihlalela nje ekhaya zenze imisebenzi yasekhaya, enjengokuluka amacansi, ziphahleke izindlu. Lezo zingane zazigcina zikhulelwa zitholele izingane emakhaya. Zazithola izingane ngayinye, ngambili noma ngantathu. Kwakwenzeka ezinye zizithole seziyofuna amatoho angatheni ngenxa

yokuthi zase zinezingane okudinga zizondle. Ngaleso sikhathi kwabe kungekho mali yesibonelelo sikhulumeni.

Kanti eziningi zabafana zaziphuma esikoleni zeluse izinkomo, zihambe ziyofuna amatoho angatheni, noma zibe wuvanzi, zigcine ziwuhlupho emphakathini. Ezinye zazigcina ngokwenza amacala emphakathini, zigcine emajele. Ngaleso sikhathi kwakuba yigugu ukuba insizwa iqonywe yintombi noma izintombi eziningi, itholise amantombazane izingane, ihambe iyosebenza eGoli noma eThekwini. Ukufunda kwakungesilo kangako igugu futhi kwakungesiyo impoqo kubantu abaMnyama (Sedibe, 1998). Izingane eziningi ezaziqhubeka nokufunda yilezi ezazinabazali abase bethe ukukhanyiseleka ngokuthi ikusasa lezingane zabo lilele ekufundeni, ngakho kwakuye kuthi noma ingane izizwa ingakuthandi ukufunda, iphoqwe ngabazali ekhaya ngokuyishaya. Ezinye-ke zaziba yinhlula, kuthi ezinye zibekezele, zize zigcine ziliphothulile ibanga leshumi.

Emva kokuphothula ibanga leshumi kwakungavamile ukuba uzwe umuntu ekhuluma ngeyokuqhubeka nokufunda aphokophelele emfundweni ephakeme. Isizathu kwakuwukuthi babembalwa abazali ababekwazi ukumelana nemali enkulu eyabe idingeka ezikhungweni zemfundo ephakeme. Nosizo lwezezimali lwabe luluncane, kumbe lwalutholakala kanzima uma lwalukhona. Lokhu kwakuholela ekutheni lapho ingane isiqedile ibanga leshumi, bese iya ebuthisheleni iyofundisa ngaso isitifiketi sebanga leshumi, noma iyokwenza ubuhlelengikazi esibhedlela, ngenxa yokuthi yiyona misebenzi eyabe itholakala kangconywa, ikakhulukazi ezindaweni zasemakhaya.

Nakuba yayikhona imithonseyana yamakolishi nezinye izikhungo zemfundo, njengoba sengike ngachaza, kwakuyilabo abakhethiwe ababenenhlahla yokuya kulezo zikhungo. Ngale ndlela othisha abangaqeqeshiwe babesazolokhu bandile nje njengoba babethi befundiswe abanye abangaqeqeshiwe, nabo baqede ibanga leshumi bayongena khona lapho emshungwini wabanye abangaqeqeshiwe, bafundise izingane, ngale ndlela kwakheke uchungechunge lothisha abangaqeqeshiwe. Lokhu kwakunegalelo elikhulu emfundweni yengane yomuntu omnyama, njengoba othisha abaningi babengenawo

amakhono okufundisa, kusengathi 'induku yiyona ebafundiselayo' ngoba babezishaya izingane ukuze baphoqe ukuthi 'zizwe'. Ngaleso sikhathi lakhula ngamandla izinga lokuphuma kwezingane esikoleni. Lokhu kwenza izingane eziningi zingawatholi amakhono okufunda okuyisisekelo sempilo.

Ngokunjalo ukufunda okubhaliwe kwabe kuyinto abazali nothisha abangaqondi ukuthi ibaluleke ngani. Ezikoleni eziningi zasemakhaya, kwakuvamile ukuthi isikole singabi nazo izincwadi zokufunda. Ngale ndlela kwakuthi noma ikhona incwadi yokufunda okumele abafundi bayithenge okuyiyona eyabe iqokiwe, kube yilabo abambalwa abazoba nayo yona leyo eyodwa. Babeye bashaywe labo bafundi ababengenayo incwadi ngenxa yokuthi 'abafuni' ukuthenga incwadi leyo.

Isikole engangifunda kuso Indatshe L.P. School kwakungumhubhe owodwa wendlu etshekile eyayakhiwe ngodaka, isindwa ngobulongwe phansi, kanti futhi ingahlukanisiwe ngezindonga. Lalingekho ihhovisi kumbe indlu ehlala othisha. Kwakungekho manzi esikoleni, kanti indlu encane nayo yayingekho. Kwahamba kwahamba abazali bayakha ngodaka indlu encane eyayivalwa ngamasaka empuphu ansundu. Leyo ndlu yayisetshenziswa ngothisha kuphela. Izingane zazisebenzisa isikhotha noma ziye ngasemfuleni uma zazifuna indawo esithele ukuze zizikhulule. Kwakuhlalwa emabhentshini atebazelayo, kuguqwe phansi uma kubhalwa. Ibhodi lalimiswa ngezinti, lilincane. Njalo ntambama abafundi bamantombazane babeshanela ngamahlamvu ezihlahla zikawatela, uthuli lubheke phezulu.

Okwakuye kwenzeke-ke ekilasini lebangalokuqala (*Grade 1*) ukuthi uthisha wayebhala ebhodini umsindo othile okuyiwona uzodingidwa. Wayebhala ebhodini indaba ehambisana nalowo msindo. Lokhu kwakungenxa yokuthi abafundi abaningi babengenazo izincwadi ngenxa yokuthi abazali abaningi babengakhanyiselekile ngokubaluleka kwemfundo. Abanye babengenancwadi ngenxa yesimo somnotho esibhedayo emakhaya, lapho kulalwa khona kungadliwe, okwakungeke kube lula ukuba kuthengwe incwadi kunokuba kuthengwe okuzodliwa. Yayifundwa-ke indaba leyo, uthisha ahambe phambili, akhombe ngenduku amagama lawo. Lokhu kwakwenzeka

zonke izinsuku. Uma abafundi sebefundile bonke uthisha wayekhomba umfundi ukuba ayofunda ebhodini, noma encwadini uma isifundo sasisencwadini ngalelo langa. Abafundi ababala amagama lapho befunda nabangingizayo kwakuba yinduku yodwa. Lapho-ke ofundayo eseshayiwe wayefunda ekhala, ejejeza ukuthi ingase iphinde ikhale futhi ekhanda noma emhlane induku.

Indlela okwakufundwa ngayo kusukela ebangeni lokuqala, kwakuba ukuthi uthisha afundise onkamisa. Babefundwa-ke lab'onkamisa cishe kuphele iviki lonke kufundwa onkamisa (a,e,i,o,u). Ngalo lelo sonto kwakuba ukuthi kufakwa umsindo omusha, njengo 'm', uthisha akhombise ukuthi usebenza kanjani lo msindo nalab'onkamisa. Kwakunencwadi eyayifundwa kuzo zonke izikole okwakuthiwa u'Masihambisane' eyayibhalwe ngu-J.A.W. Nxumalo (1962), eyayifundwa kuze kufike ebangeni lesine. Eyebanga lokuqala yayidle ngokufundwa kwezinhlamvu ezahlukene, ezazihambisana nendaba kanye nesithombe. Yayinezithombe ezinemibala eyebanga lokuqala, kodwa eyebanga lesibili kuya kwelesine wawungekho umbala. Izindaba ezaziphakathi zazimnandi, ezinye zidabukisa. Uthisha wayesebenzisa kakhulu induku lapho kufundwa ukufunda okubhaliwe kulabo bafundi ababehlulwa ukufunda incwadi leyo eyabe ifundwa. Abanye babeshaywa baze bazichamele ekilasini ngenxa yokuhluleka ukufunda. Ngenxa yalokhu kwakuba yisililo sodwa ekilasini. Ohlulekayo ukufunda noma ukuphimisa kahle amagama wayephela yinduku. Kuleyo naleyo ndaba kwakuye kube nomsindo /uhlamvu oluthile olugqamile kuleso siqephu.

Ebangeni lesithathu nelesine kwakuye kube yizindaba nje ezixube yonke imisindo ngendlela yokuthi kungabi bikho umsindo obonakala ugqamile kuneminye kuleyo ndaba. Abafundi abangenazo izinkinga zokufunda kwakube sebeyifunda baphume ngale indaba. Lokho kwakungekhona ukuthi bayifunda ngokuyiqonda. Kwakufana nokuthi bazifundela nje amagama alandelayo njengoba emile emishweni kuleyo ndaba. Ukuwaqonda kwakungasho lutho, uma nje umfundi wayezokwazi ukuwasha kahle lawo magama. Nakuba ayekhona ayengewaqonde, babengebaningi othisha ababekubona ukubaluleka kokulekelela umfundi ukuthi afunde ngokuqonda akufundayo, nababenezindlela zokumsiza umfundi othwele kanzima ekufundeni.

Kwakungenzeki zibe mbili izincwadi ezifundwayo ekilasini, kwakunguMasihambisane kuphela, kanti futhi abafundi babezithengela leyo ncwadi, ayikho eyayitholakala esikoleni. Kwakungabi bikho ushintsho mayelana nezindlela zokufunda lapho kuqhathaniswa ibanga lesibili nelesithathu nelesine, ngoba kula mabanga kwakufundwa zona izindaba ezazikuMasihambisane. Indaba eyayifundwa kwelinye ibanga wawusuke sewazi ukuthi uzoyifunda nawe ngonyaka olandelayo uma yayifundwa yibanga ozolifunda ngonyaka olandelayo. Lokhu kwakungenxa yokuthi onke amakilasi ayehlangene kuleyo ndlu eyodwa. Abafundi babehlala ngokufulathelana ngokwamabanga abawenzayo.

Njengoba isikole sasinothisha ababili kuphela, uthisha ngamunye wayefundisa amabanga amabili ngokushintshana. Ukucacisa, ofundisa ibanga lokuqala wayefundisa nelesibili, kanti omunye efundisa ibanga lesithathu nelesine. Babefunda ngokushintshana abafundayo, omunye emva komunye. Umfundi wayefunda indaba yonke noma kuthiwe akafunde isigaba esithile noma izigaba. Umfundi wayema lapho kusho khona uthisha. Emva kokufunda-ke kwakulandela ukubhalwa kwamagama, kulandelwe yindatshana. Amagama ayeye abe yishumi bese indatshana kube yisigaba nje noma singaba imigqa emine kuya kwemihlanu. Amamaki-ke amagama ayeba yishumi; awendatshana abe yisihlanu. Lapho umfundi ethole ngaphansi kweshumi sekukonke, wayeshaywa kakhulu esandleni noma ezingeni. Kwesinye isikhathi kwakuye kwenzeke ukuthi uthisha angabi bikho ngesikhathi sokufunda ekilasini. Wayenika abantwana umyalo ukuba bazifundele bodwa. Wayema phandle alalele ukuthi abawubangi yini umsindo bayafunda njengokomyalo wakhe. Uma babenza okuphambene nalokhu, babewukhomba onotshwala. Ngemuva kwalokho kufunda uma kungabanga bikho obanjwa esephutheni lokwenza okunye, kwakubhalwa amagama, uthisha abizele abafundi. Sincane isikhathi lapho abehlulekile babengayitholi khona induku.

Ngaphandle kwalokhu, kwakuye kwenzeke ukuba umfundi owonile isigwebo sakhe kube ukufunda indaba leyo okuthiwa akayifunde, afundele ikilasi, uthisha alalele. Lapho

enza iphutha lo mfundi kwakuyinduku yodwa. Uma efunde kahle, kwakuzolandela imibuzo, kungekho kulekelelwa nguthisha ekucabangeni ngempendulo ngoba phela wayonile, uthisha evele efuna khona ukuthi kube khona la azohluleka khona bese emshaya. Esikhathini esiningi, ikakhulukazi ezindaweni zasemakhaya, wawuye uthole isikole sinothisha ababili noma abathathu esikoleni esincane esigcina ebangeni lesine (*Standard Two: Grade 4*).

Lapho kufundwa incwadi yezindaba yesiZulu, umfundi wayethola isijeziso esiqinile; uthisha amsole ngokuthi 'yisiZulu lesi ulimi lwakho'. Kanti nakhona esiNgisini kwakuyiso leso, induku iqhuma ngempela. Kwabe kungemnandi neze ukufunda ngalezi zinsuku. Ngangiya esikoleni ngoba ngizothi ngiyabika ekhaya ngolaka olusesikoleni, nakhona ngithole induku kuthiwe 'angizwa'. Kwakuye kwenzeke esifundweni sesiNgisi kuphela ukuthi uthisha afunde, ahambe phambili, sifunde emva kwakhe, emva kwalokho kufunde ngayedwa. Wayeye ahumushe uthisha indaba eyayifundwa encwadini yesiNgisi, ayihumushele esiZulwini ukuze sizwe. EsiZulwini kwakungenzeki lokhu. Lokhu kufunda kwaholela ekutheni abafundi abaningi basenyanye isikole. Kwakungesikho kuphela futhi ukufunda okwakuxosha izingane esikoleni, kodwa nomsebenzi wezandla nezibalo. Kwakubhujwa kulezi zifundo. Ngale ndlela ukufunda akuzange kube mnandi emabangeni aphantsi, kwaze kwaba semabangeni aphezulu, nakhona kwakunezakhona izinkinga. Ngale ndlela ukufunda kimina kwaba yinto engakhula ngiyizonda ngoba kwakungalethi kujabula, kodwa usizi lodwa. Kanjalo nasekhaya, alukho olutheni olwalungelekelela ekufundeni ukufunda imibhalo olimini lwesiZulu.

Ekhaya, abazali babezama ukungithengela incwadi leyo eyabe ifundwa esikoleni. Kodwa-ke kwakugcina ngokuba kube yileyo ncwadi eyayingisiza, kwakungekho okunye okwakungagququzela uthando lokufunda. Isizathu ukuthi sasibaningi ekhaya, kungumuntu oyedwa okwakufanele asithengele sonke izincwadi zokufunda. Ngaphandle kwalokho, othisha akukho abake bakwenza ukukhombisa abazali ngokubaluleka kokulekelela ingane ekhaya ngokufunda okubhaliwe. Othisha babengakugcizeleli ukuthi abazali lingakanani iqhaza okumele balibambe ngezingane

zabo ukuze zifunde ngempumelelo. Nangaphandle kwalokho, iningi labazali, lalingakaze liye esikoleni, ngakho kwakungaba nzima uma kwase kufanele lifundise izingane ekhaya. Ngale ndlela ngakhula ngingabazi ubumnandi bokufunda imibhalo, ikakhulukazi ngokuyiqonda. Ngangingebe nandaba ukufunda amakhasi alishumi onke, ngibe namagama amaningi engingawazi, okwakungiphazamisa ekufundeni ngokuqondisisa. Emva kwalokho kwakuzofanele ngibhale isibizelo ukuze kubonakale ukuthi ngabe sengikwazi yini ukuwabhala lawo magama.

Sengisemabangeni aphezulu, kwabe kulukhuni ukufunda ngiqonde kahle, ikakhulukazi uma kwakuyincwadi enkulu okumele ngiyifunde. Kwakuye kube nzima kakhulu-ke lapho sengizofunda umbhalo ngolimi lwesiNgisi. Isibonelo, uma embuzweni kwakukhona igama elifana nelisemshweni engiwubonayo endabeni engibuzwa ngayo ekade ngiyifunda; ukuphendula, ngangivele ngiwuthathe wonke lowo musho, ngenxa nje yokuthi unegama elifana nelisembuzweni. Kwakuba nzima-ke lapho sekuzofanele ngichaze ngawami amazwi. Ngenxa yegama engilibonile elisembuzweni, ngangingathatha ngisho isigaba sonke (*paragraph*) uma nje lelo gama lilapho, futhi ngingaqondi kahle noma umbuzo ngiwuphendulile noma qha. Lobu bunzima bokufunda baxishe bangenza ngayeka esikoleni, kwasiza nje ukuthi nganginabazali abanolaka, lapho engangingeke ngiyenze into engiyithandayo, esengiye ngikubonge namhlanje. Njengoba noTiemensma (2007) echaza, ezinye zezinto ezenza izingane ziphume kangaka esikoleni, yindlela ezifundiswa ngayo kabi ukufunda okubhaliwe. URalphs (2008) ubeka kanje:

The teachers teach according to their own understanding of what teaching is and how to teach. This involves rote learning, memorisation, skill and drill, talk and chalk, and a teacher-dominated orientation to classroom activities...These practices have become normative and accepted...and as such provide the children with a 'restricted' version of literacy.

(p.1)

La mazwi angenhla afakazela khona ukuthi othisha abafundisi ngokuzethemba ngenxa yokuthi abanaso isiqiniseko ngabakwenza ekilasini.

1.14 INHLOSO YOCWANINGO NALAPHO LUGXILE KHONA

Lolu cwaningo lugxile ekufundisweni kokufunda okubhaliwe emakilasini esiZulu ulimi lwasekhaya emabangeni aphansi, okuyibanga lesibili nelesithathu. Lokhu kungenxa yokuthi ucwaningo luhlose ukuveza ukuthi othisha bamabanga aphansi abafundisa isiZulu njengolimi lwasekhaya bakufundisa kanjani ukufunda okubhaliwe/umbhalo. Lokhu kuhlenganisa abakushoyo nabakwenzayo othisha ngezindlela zokufundisa, amasu okufundisa, abakufundisayo, indlela abakuqonda ngayo ukufundisa ukukwazi ukufunda okubhaliwe, izingathu zokufundisa ngendlela abafundisa ngayo, nokunye.

UPardo (2004) uyachaza ukuthi uma othisha bengake baqonde kahle ukuthi kukhulunywa ngani lapho kukhulunywa ngokufundisa ukufunda umbhalo; bangazifundisa kangcono izingane ukuba zifunde ngendlela eyiyo futhi zikuqonde kahle ezikufundayo. Ngale ndlela kubalulekile ukuba uthisha azi ukuthi zontathu lezi zinto: ofundayo, umbhalo ofundwayo, kanye nendawo okufundelwa kuyo; ngoba zontathu lezi zinto zinomthelela ekufundisweni komntwana ukuba athuthuke ekufundeni umbhalo, futhi afunde ngokuqondisisa lapho efunda (p. 272).

Inhloso yalolu cwaningo ukuhlola ukufundiswa kokufunda okubhaliwe emabangeni aphansi esiZulu ulimi lwasekhaya, ukuze kuvezwe ukuthi othisha bathini ngokufundisa ukufunda umbhalo, bakwenza kanjani futhi yikuphi okubenza bafundise ngendlela abenza ngayo lapho befundisa ukufunda olimini lwasekhaya lwesiZulu. Lokhu kuzoveza ukuthi hlobo luni lokufundiswa ukufunda umbhalo ingane elutholayo ukuze ikwazi ukufunda okubhaliwe. Ngale ndlela, kuzovela nanokuthi othisha baqonda kanjani ngokufundiswa kokufunda umbhalo futhi noma yikuphi abakholelwa kukho lapho kufundiswa ukufunda okubhaliwe.

1.15 IMIBUZONGQANGI YOCWANINGO

Ukuze ucwaningo lungabe selusabalala kungekho lapho lugxila khona, okuyinto engaphazamisa imiphumela lapho sekuhlaziywa okutholakele, kufanele kube khona imibuzongqangi okuyiyona ezoluhola futhi ibe ngumgogodla wocwaningo. Le mibuzo emithathu elandelayo yiyona ephendulwa yilolu cwaningo:

1. Othisha bamabanga aphansi bathini ngokufundisa ukufunda okubhaliwe emabangeni aphansi esiZulu ulimi lwasekhaya?
2. Othisha bakufundisa kanjani ukufunda okubhaliwe olimini lwasekhaya lwesiZulu kubafundi bamabanga aphansi?
3. Kungani othisha bamabanga aphansi befundisa ukufunda okubhaliwe ngendlela abakwenza ngayo olimini lwasekhaya lwesiZulu?

1.16 UKUMA KWEZAHLUKO

- Isahluko sokuqala siyisendlalelo socwaningo. Lapha kuvezwa okuyizona zizathu eziholele ekwenzeni lolu cwaningo, kuphinde kuvezwe nemibuzongqangi okuyiyona izophendulwa yilolu cwaningo.
- Isahluko sesibili sidingida ukubuyekwezwa kwemibhalo emayelana nokufunda okubhaliwe/umbhalo; izinjulalwazi zokufunda okubhaliwe; izindlela namasu okufundisa okubhaliwe, nokunye. Imibhalo ebukekwayo ihlanganisa eyasekhaya eNingizimu Afrika, eyakwamanye amazwe ase-Afrika, kanye neyaphesheya kwezilwandle.
- Isahluko sesithathu sidingida umklamo kanye nezindlela zocwaningo. Kuyavela ukuthi lolu cwaningo liwucwaningo lobunjalo besimo (*qualitative case study*), ngaphansi kwepharadaymu i-*constructivist*, izindlela zokuqoqa ulwazi ezifana nezingxoxo, ukubuka othisha befundisa, ukuhlaziya imibhalo, njalunjalo.
- Isahluko sesine sidingida uhlaka lwenjulalwazi kanye nohlaka lwemicabango yocwaningo. Kuzodingidwa ngensizakuhlaziya esetshenzisiwe i-*social constructivist* kaVygotsky (1978), kanye nohlaka lwemicabango enjengokufunda okubhaliwe (*reading*), ulwazi lokufunda nokubhala (*literacy*), njalunjalo.

- Isahluko sesihlanu sethula umbiko ngabakushoyo othisha mayelana nokufundisa ukufunda okubhaliwe. Lapha kuzochazwa ngokushiwo wothisha ngokufundisa ukufunda okubhaliwe. Lapha kuzokwethulwa, kuhlaziywe ngokusezingeni eliphansi okutholakele (*descriptive analysis*).
- Isahluko sesithupha sixoxa sihlaziye ngokusezingeni eliphansi okwenziwa othisha bebanga lesibili uma befundisa ukufunda okubhaliwe, kodwa kwethulwe indikimba eyodwa kuphela (okufundiswayo).
- Isahluko sesikhombisa sixoxa ngokwenziwa wothisha bebanga lesithathu lapho befundisa ukufunda okubhaliwe, bese sibuye sihlaziya ngokuchaza ezinye izindikimba kuwo omabili amabanga (esibili nawesithathu, futhi kuzo zombili izikole).
- Isahluko sesishiyagalombili sihlaziya izizathu ezenza othisha bafundise ukufunda okubhaliwe ngendlela abakwenza ngayo, kuwo omabili amabanga esibili nawesithathu. Lapha kuzohlaziywa ngokujulile, kanti ukuhlaziya kuzobe kugxile kokutholakale kuhlaziywa ngendlela yokuchaza okwenzeka esahlukweni sesihlanu, sesithupha kanye nesesikhombisa. Ngamanye amazwi yisahluko esiwuvuthondaba lombiko walolu cwaningo (*thesis chapter*).
- Isahluko sesishiyagalolunye yisihloko sokusonga ngombiko owethulwa yilolu cwaningo. Lapha kuphawulwa ngendlela efingqiwe ngocwaningo, kuvele ubumqoka nangomnikelo owenziwe yilolu cwaningo, izingqinamba zocwaningo, kanye neziphakamiso nezincomo.

1.17 IQOQA LESAHLUKO

Kulesi sahluko ngiveze ngenaba ngokuyikhona kususe ugqozi lokwenza lolu cwaningo. Lokhu kuhlenganisa ucwaningo oselwenziwe ngezihlokwana ezahlukenene, imibiko eveza isimo samazinga aphansi okufunda okubhaliwe nokubhala eNingizimu Afrika, kanye nokuphathelene nempilo yami noma izigigaba esezake zangehlela. Ngivezile okuyiyona nhloso yocwaningo kanye nalapho lugxile khona. Ngikhulumile nangemibuzongqangi yalolu cwaningo. Ngiphinde ngakhombisa futhi ukuthi lo mbiko wocwaningo uhlelwe kanjani ngokwezahluko. Esahlukweni esilandelayo ngizobuyekeza imibhalo.

ISAHLUKO 2

UKUBUYEKEZWA KWEMIBHALO

2.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngesendlalelo salolu cwaningo, ngachaza ngokuyizona zizathu ezingenze ngabona isidingo sokwenza lolu cwaningo. Ngixoxile ngocwaningo nemibiko eyahlukene engifake ugqozi lokwenza ucwaningo lwalolu hlobo. Ngiphinde ngaveza ukuthi ucwaningo lugxile ekufundisweni kokufunda okubhaliwe (*reading*) olimini lwesiZulu njengolimi lwasekhaya emabangeni aphansi, okuyibanga lesibili nelesithathu. Okunye okudingidiwe imibuzongqangi yocwaningo. Ngibuye ngathinta nokuphathelele nempilo yami, okuyindlela engafunda ngayo kanye nezimo ezazingizungezile ngesikhathi ngisesemabangeni aphansi, okungezinye zezinto ezingifake ugqozi lokwenza lolu cwaningo. Kulesi sahluko kuzobuyekwezwa imibhalo. Lokhu kuzokwenzeka ngokuthi kubhekwe ucwaningo oluphathelele nokufunda okubhaliwe oseluke lwenziwa eNingizimu Afrika kanye nasemazweni angaphandle. Lokhu kuzokwenziwa ukuze kuvezwe isithombe esicacile ngesidingo salolu cwaningo. Ngale kocwaningo oseluke lwenziwa maqondana nokufunda okubhaliwe, kuzobhekwa izinjulalwazi zokufunda okubhaliwe, kanye nezindlela namasu okufundisa ukufunda okubhaliwe. Okuyolandela lapho isigaba esiyoxoxa ngezinkolelo zothisha nokufundisa okubhaliwe. Isahluko siyobe sesigcina ngesiphetho.

2.2 ISITHOMBE NGOCWANINGO OSELWENZIWE MAYELANA NOKUFUNDA OKUBHALIWE: NGAPHANDLE NANGAPHAKATHI KWASENINGIZIMU AFRIKA

Luningi ucwaningo oselwenziwe mayelana nokufunda umbhalo/okubhaliwe eNingizimu Afrika nakwamanye amazwe (Pretorius & Mokhwesana, 2009; Pretorius & Machet, 2004, 2008; Pretorius & Mampuru, 2007; Pretorius, 2009; Callery, 2005; Pugh & Taillefer, 1998, Balfour *et al*, 2001; Dreyer & Nel, 2003; Saumell *et al*, 1999, Macdonald, 2002; Pretorius & Ribbens, 2005; Cheng, 2003; Lee, 1998; Yigiter, *et al* 2005; Duke, 2001; Dole, 2000; Duffy, 2002; Pearson, 2006; Pressley, 2006; Yang, 2004). Nokho luyindlala kakhulu oseluke lwenziwa lubheka ukufundiswa kokufunda

okubhaliwe kunoma yiluphi ulimi loMdabu eNingizimu Afrika, ikakhulukazi uma kululimi lwasekhaya / lokuqala. Ucwangingo oluningi lwenziwe olimini lwesiNgisi. Kanti nanxa lukhona olugxila ezilimini zabansundu, kodwa kuyaqapheleka ukuthi lolu oluyimbijana lugxila olimini lokwethekelwa kulolo limi (Pretorius & Mokhwesana, 2009; Pretorius & Ribbens, 2005; Prah, 1995; Le Roux, 2002a; Le Roux, 2002b). Kanti nasemazweni angaphandle, ikakhulukazi eMelika; kuyacaca ukuthi ikhona inkinga mayelana nokufundisa ukufunda okubhaliwe (Laufer, 1992; Ulijn & Strother, 1990).

Kuyaqapheleka ukuthi abacwaningi abaningi lapho becwaninga ngokufunda okubhaliwe, iningi labo libheka ingxenye eyodwa yokufunda okubhaliwe (*one constituent of reading*), bakhohlwe ukuthi yizo zonke lezi zingxenyana zokufunda okubhaliwe ngokuhlangana eziholela ekutheni umuntu akwazi ukufunda okubhaliwe futhi akuqonde akufundayo. Njengoba sengike ngachaza esahlukweni esedlule, inhloso yokufunda okubhaliwe ukuba lowo ofundayo akuqonde, akhe umqondo ngakufundayo. Ngamanye amazwi, ngeke nje uthisha avele athi, “Namhlanje sizofunda ukufunda ngokuqondisisa” ngoba ukufunda ngokuqondisisa kungumphumela wokufunda okubhaliwe, kanti yiyona nhloso yokufunda okubhaliwe.

Lokhu kusho ukuthi lapho uthisha efundisa ukufunda okubhaliwe, ekugcineni kumele ingane ikwazi ukuqondisisa ekufundayo. Ngale ndlela kuyacaca ukuthi abacwaningi abaningi esikhathini esiphambili babengabheki nje ukufunda okubhaliwe okuneninhloso yokufunda ngokuqondisisa umbhalo, kodwa kunalokho babebuka lezi zingxenye zokufunda okubhaliwe kube sengathi zingakwazi ukuzimela ngokwazo, zingabi namthelela kwezinye nazo ezibalulekile ekufundeni umbhalo. Kanti abacwaningi bakamumva, bayagcizelela ukuthi ulwazi lwezinhlamvu zamagama noma lwezimelamsindo (*phonemic awareness*), ulwazi lokubona (lokuhlonza igama) (*word recognition*), ukufunda ngokungangingizi noma ngokunganqikazi (*fluency*), ulwazimagama (*vocabulary*), kanye nokufunda ngokuqondisisa (*comprehension*), konke lokhu kudingeka kuthuthukiswe kumfundi, kufundiswe kahle ngoba yikhona okuholela ekutheni umfundi akwazi ukufunda okubhaliwe ngokuqondisisa.

Njengoba sengike ngachaza, ucwaningo oluningi lwalubheka ukufunda ngokungangidingi (Day & Bamford, 1998; Samuels, 2006; Blevins, 2005), olunye lwalubheka ulwazimagama noma amagama okufanele aziwe embhalweni (Harmon, 1998), olunye lwalubheka ukuhlolwa kokufunda okubhaliwe kanye nemibhalo efundwayo (*The National Capital Language Resource Center*, 2003), olunye ucwaningo lwaluhlola umthelela wolimi lwasekhaya ekubhaleni isibizelo sesiNgisi kubafundi bamabanga oku-1 kuya kwawesi-6 (Carlisle *et al*, 1999; Arab-Moghaddam & Senechal, 2001), abanye babeqhathanisa ulwazi lwabafundi lolwazimagama emisebenzini eminingi eyahlukene nangokuhlukana ngokwamazinga emibhalo (Davis, Carlisle & Beeman, 1999; Francis, 2000; Thorndike, 1973; Blachowicz & Fisher, 2000; Carver, 2003; Blachowicz & Fisher, 2000), abanye babebheka ulwazi lokubona / lokuhlonza amagama (Fitzgerald & Noblit, 1999; 2000; Geva, Yaghoub-Zadeh & Schuster, 2000; Hutchinson *et al.*, 2003; Lesaux & Siegel, 2003; Manis *et al.*, 2004; Weber & Longhi-Chirlin, 2001), abanye babebheka ulwazi lwezinhlamvu zamagama (lwezimelamsindo) (Huang & Hanley, 1995; Cheung *et al*, 2001; Hu & Catts, 1998; Siok & Fletcher, 2001), abanye bebheka ulwazi ngezinguquko zemisindo (Fitzgerald & Noblit, 1999; 2000; Geva *et al.*, 2000; Lesaux & Siegel, 2003; Manis, *et al.*, 2004; Muter & Diethelm, 2001; Neufeld & Fitzgerald, 2001), abanye bebheka ulwazi ngezimelamsindo nemisindo (Aruajo, 2002; Fitzgerald & Noblit, 1999, 2000), abanye bebheka ukufunda ngokuqondisisa (Droop & Verhoeven, 1998; Stannovich, 2000; Pearson, 2006; Pretorius, 2000; Fitzgerald & Noblit, 2000; Hutchinson *et al.*, 2003; Lesaux & Siegel, 2003; Manis *et al.*, 2004; Weber & Longhi-Chirlin, 2001), abanye babebheka ukubhala (Aruajo, 2002; Fitzgerald & Noblit, 1999; Neufeld & Fitzgerald, 2001; Weber & Longhi-Chirlin, 2001), abanye isibizelo (Lesaux & Siegel, 2003; Weber & Longhi-Chirlin, 2001), njalonzalo. Kulo lonke lolu cwaningo oluningi kangaka olubalwe ngenxa, kuyaqapheleka ukuthi alukho oluke lwabheka ukufundiswa kokufunda okubhaliwe olimini lwasekhaya lwesiZulu.

Ngaphandle kwalolu cwaningo olubalwe ngenhla, olunye futhi ucwaningo luyaveza ukuthi amasu okufundisa ukufunda kanye nawokufunda okubhaliwe asiza abantwana ekwenyuseni izinga lokufunda ngokuqondisisa lapho behlangabezana nezinkinga ekufundeni okubhaliwe (Cheng, 2003; Lee, 1998; Yigiter, *et al* 2005; Yang, 2004;

Chamot & El-dinary, 1999; Cohen 1998). Olunye ucwaningo lwalubheka amasu okufunda okubhaliwe, kanti olunye lwalubheka ukusetshenziswa kwamasu okufunda okubhaliwe (Sangmin, 2007; Bharuthram, 2006). UBlaine (2007) ufakaza ngokuthi uma ukufunda kwengane esikoleni kuhamba kahle ngendlela yokuthi ingane nengane ikwazi ukufunda okubhaliwe, ukubhala, kanye nokubala; lokhu kungaba nomphumela omuhle kakhulu lapho ingane iqhubeka nokufunda idlulela ezikoleni zamabanga aphezulu, ngisho nasezikhungweni zemfundo ephakeme. Kanti abanye abacwaningi babebheka okuyizona zimbangela zabafundi abafunda kanzima (*struggling readers*), kanjalo nalokho okungadala izinkinga zokufunda kubafundi abakhubazekile, abathatha kancane, kanye nalabo abakhaliphile.

Ngeminyaka ye-1960 kuya eminyakeni ye-1980, ukufunda ngokuqondisisa kwakufundiswa ngokuthi abafundi babuzwe imibuzo lapho sebeqedile ukufunda umbhalo, noma banikezwe amaphepha ababezosebenzela kuwo lapho babezobhala ngokuyiwona mqondo oqukethwe umbhalo, babheke ukulandelana kwezigameko, balandele izimpawu, baqaphele imininingwane ethile, nobudlelwano phakathi kwesisusa nomphumela wokuthile embhalweni lowo. Lokhu kwahamba kwahamba kwashintsha njengoba ucwaningo lwanamuhla luyakugcizelela ukuthi kubalulekile ukuthi kubhekwe ukuthi yini nani esuke yenzekile ukuze kufikwe ekutheni ingane iqondisise umbhalo ewufundayo. Njengoba sengike ngachaza, ukuqhamuka ngoba usuthi uhlola abafundi ukuthi bawuqondisisile umbhalo akunamqondo ngoba lokho kusuke kusho ukuthi uthisha usuke efuna umphumela, kodwa ebe engacabanganga ukuthi kufinyelelwe kanjani kulowo mphumela wokufunda okubhaliwe (Cheng, 2003; Lee, 1998; Yigiter, *et al* 2005; Yang, 2004; Stannovich, 2000; Pearson, 2006; Pretorius, 2000).

2.2.1 UCWANINGO OSELWENZIWE EMAZWENI ANGAPHANDLE

Ngonyaka we-1978, uDurkin wabika ngemiphumela yocwaningo lokufunda ngokuqondisisa olwalwenziwe emakilasini asezikoleni zikahulumeni eBoston. Emva

kokubuka othisha ngenkathi befundisa ukufunda okubhaliwe emakilasini, uDurkin wasonga ngokuthi othisha babechitha isikhathi esincane kakhulu lapho befundisa ukufunda okubhaliwe, okwakungabalekeleli abafundi ukuba bawuqonde umbhalo abawufundiswayo. Babechitha isikhathi esingaphansi kwephesenti eli-1 ekufundiseni abantwana ukufunda okubhaliwe ngenhloso yokuba bakuqonde. UDurkin uphawula athi ngeshwa, abacwaningi abanengi ngisho nanamuhla basalokhu beqhubekile nokubika ukuthi akukho bungcono obusatholakele ngemiphumela yokufundisa ukufunda okubhaliwe (Collins-Block, *et al*, 2003). Lapho ebuzwa uDurkin ngokuyikhona kwakwenziwa ngothisha lapho befundisa ukufunda okubhaliwe, uDurkin wabika ukuthi othisha abafundisi ukufunda okubhaliwe, kodwa abakwenzayo 'ukutshela' abafundi nokubuza ('mention' and 'question'). NgokukaDurkin (1981a, p. 516):

a mentioner is a teacher who says 'just enough about a topic, for example, unstated conclusions, to allow for a written assignment to be given...

Ngale kwalokhu, uDurkin wabika ukuthi othisha babengalokothi bagxile olwazinimagama kumbe emagameni okufanele aziwe ngabafundi. Uma babekwenza, babekwenza nje kube sengathi bagcina icala (Durkin, 1981a, p. 524). Othisha babevele bafundise uhlu lwamagama izingane okumele ziwazi nje, emva kwalokho babuze imibuzo. Okuyiyona nto eyayihamba phambili-ke kwakungamaphepha ayenikezwa abafundi ukuba babhale imisebenzi, baphendule imibuzo yokuhlolwa, kodwa hhayi ukufundisa ukufunda okubhaliwe, njengoba ngivezile esigabeni esingenhla.

UDurkin (1981b) waphinde wenza olunye ucwaningo lapho ayecubungula khona izincwadi zokufundisa ukufunda okubhaliwe ezinhlanu ezazithathwa njengezinohlonze lapho ziqhathaniswa nezinye ezazishicilelwe ezingeni likazwelonke. Waphinda wathola imiphumela evumelana nocwaningo lwakhe lokuqala. Isizathu salokhu kwaba ukuthi abashicileli bezincwadi, njengothisha, babehluleka ukuveza umehluko phakathi kokufundisa ukufunda ngokuqondisisa nokuhlola ukufunda ngokuqondisisa. Lezo zincwadi zazingenalutho olwalulekelela othisha mayelana nokuthi kwakufanele bazifundise kanjani izingane ukufunda okubhaliwe ukuze zikwazi ukufunda futhi zikuqondisise ezikufundayo. Kunalokho, izincwadi okuyizona ezazithathwa

njengezinothile zazingama-*reading worksheets* ayebizwa ngamagama okungewona, njengoba babethi izincwadi zokufundisa ukufunda okubhaliwe, esikhundleni sokuthi bathi izincwadi zokuhlola ukufunda ngokuqondisisa. Uyagcizelela-ke uDurkin (1981b) ukuthi inkinga yothisha ukuthi babengawazi umehluko phakathi kokufundisa ukufunda okubhaliwe kanye nokuhlola. Ngaleyo ndlela uDurkin ugcizelela ukuthi ukuhlola okubhaliwe akusikho ukufundisa ukufunda okubhaliwe. UDurkin (1978) ugcizelela ukuthi ukufundisa ukufunda okubhaliwe okuyikho yilokho okulekelela umfundi ukuba akwazi ukufunda ngokuwuqonda umbhalo awufundayo.

I-*National Reading Panel* yaseMelika yacubungula ucwaningo olungama-38 olwenziwa emkhakheni wokufundisa ukufunda okubhaliwe emabangeni esi-3 (NICHD, 2000). Lesi sigungu sathola ukuthi noma ngabe ingane isafufusa kangakanani ekufundeni ukufunda okubhaliwe, ingafundiswa ukufunda umbhalo ngokuwuqondisisa ngokuba ilekelelwe ekucabangeni ngombhalo ewufundayo kanye nolwazi evele inalo, nalokho engakulindela embhalweni, kanye nenjongo yokufunda okubhaliwe. Ngalesi sizathu, indlela uthisha afundisa ngayo nakho konke akwenzayo ekilasini kunomthelela kulokho abafundi abakufundayo (Block & Israel, 2005, p. 96).

Kunocwaningo olwenziwa eMelika ngu-August benoShanahan (2008) olwaluhlola ukuthi abafundi abangama-Spanish basifunda kanjani isiNgisi njengolimi lokwethekelwa. Lolu cwaningo lwaveza ukuthi ukulalela ngokuqondisisa (*listening comprehension*) yiyona nto yokuqala esemqoka ekutheni umfundi akwazi ukufunda ngokuqondisisa isiNgisi. Kulolu cwaningo, kwavela ukuthi ukulalela ngokuqondisisa kwakuhlobene kakhulu nokufunda ngokuqondisisa (2008, p. 74).

UFecteau (1999) wenza ucwaningo eqhathanisa amakhono okuhlanganisa ulwazi oluvezwa umbhalo noma olwethulwa ngumbhali embhalweni wakhe kanye nalolo umfundi avele enalo ngaphambi kokuba aze afunde umbhalo awufundayo (*inferencing*

*skills*⁵) nokufunda okubhaliwe ngesiNgisi ulimi lwesibili nesiFrentshi, ulimi lwasekhaya kubafundi abenza isigaba sokuqala emibhalweni yesi-French ekolishi laseMelika. Ucwangingo lwaveza ukuthi amakhono okufunda okubhaliwe ngolimi lokuqala ayehlobene namakhono okufunda okubhaliwe ngolimi lwesibili kubafundi abaningi ababefunda ngokugculisayo, kokubili isiFrentshi nesiNgisi. Ngaleyo ndlela amakhono ababewasebenzisa olimini lwabo lokuqala isiFrentshi, babebuye bawasebenzise nasolimini lwesiNgisi ngempumelelo. Lokhu kucacisa khona ukuthi nalapha esiZulwini, kungabasiza abafundi ukuzuza amakhono okufunda umbhalo ngolimi lwabo lwasekhaya ngoba bangabuye basebenzise wona lawo makhono uma sebefunda imibhalo yesiNgisi. Ngaleyo ndlela lapho uthisha efundisa isiZulu njengolimi lwasekhaya, kubalulekile ukuthi abhekisise indlela afundisa ngayo lolu limi ngoba amakhono abafundi abawazuzayo lapho befundiswa, bangabuye bawasebenzise nalapho sebefunda isiNgisi, okululimi lokwethekelwa kubo.

Ngonyaka wezi-2005, i-*National Assessment of Educational Progress* (NAEP) eMelika, ehlola ulwazi lokufunda okubhaliwe kubafundi bamabanga esi-4, lesi-8 kanye nele-12; yaqinisekisa ukuthi abafundi basemazingeni aphezulu ezikoleni nasezikhungweni zemfundo ephakeme, bafunda kalukhuni. I-NAEP yaveza ukuthi ukufunda kwalezo zingane ngokuqondisisa kwakusezingeni eliphansi kakhulu (*USA Department of Education*, 2005). Kanjalo nase-Australia, kule minyaka edlule ucwangingo lwaveza ukuthi abafundi abanawo amakhono okufunda okubhaliwe ngokuqondisisa emabangeni aphansi kuya kwaphakathi nendawo kanti nothisha ngokwabo abakuqondi ukuthi kusho ukuthini ukufundisa ingane ukufunda okubhaliwe (Woolacott, 2002). Lokhu kusho

⁵ Making inferences: Making an inference is also known as reading between the lines. The reader must put together the information the author provides and the information that the reader already knows to come up with the answer. (the text + previous knowledge = inference) (kimskorner4teachertalk.com, 2007).

ukuthi othisha abaningi akubacaceli kahle ukuthi kusho ukuthini ukufundisa izingane ukufunda okubhaliwe.

Ngonyaka we-1980, e-Yale-New Haven Teachers Institute eMelika, amathimba amabili abacwaningi ezingeni likazwelonke, enza ucwaningo ngokwehlukana mayelana nokufunda kwabafundi abenza izifundo zakwa-*Humanities* nezobuchwepheshe. Bavumelana ngokuthi kumele kwenziwe ngcono indlela okufundwa ngayo okubhaliwe kusukela phansi kuya emabangeni aphezulu esikoleni. Lokhu kwakungenxa yamazanga aphantsi ngokwethusayo kwabafundi okufunda okubhaliwe nokuqondisisa abakufundayo.

Ikhomishana ebhekelela ukufundwa kwemibhalo ezikoleni yabe isiyakha indlela eyayizosiza abafundi ekuthuthukeni ngokufunda imibhalo, ukubhala kanye nokucabanga okuphusile. Babuye bathola nokuthi kwakunesidingo sokuba kubhekwe ukuthi izifundo zakwa-*humanities* nezobuchwepheshe kwakumele zifundiswe ngendlela enobudlelwano (*integration*), kungabi nje sengathi isifundo nesifundo sizimele sodwa asinabudlelwano nezinye. Ngale ndlela kwaqalwa kwafundiswa abafundi ukufunda okubhaliwe, bakwazi ukufunda ngokuqondisisa kuyo yonke imikhakha esezikoleni. Ngenxa yalolu shintsho, kwaba khona ubungcono obukhulu kubafundi; indlela abase befunda ngayo kahle imibhalo, beqonda nabakufundayo okuyinto eyayikade ingenzeki phambilini. Lokhu kukhombisa khona ukuthi ukuhluleka ukufunda okubhaliwe kukhubaza inqubekelaphambili yomntwana ekufundeni jikelele, abonakale ehluleka ngenxa yokungabi nawo amakhono okufunda okubhaliwe (Youngblood, 2007).

Kusukela ngonyaka we-1997 kuya onyakeni wezi-2000, eMelika, iNational Reading Panel (NRP) yenza ucwaningo ilandela ulwazi olwatholakala emiphumeleni yocwaningo olwalumayelana nokufundisa ukufunda okubhaliwe, ikakhulukazi emazingeni aphantsi. Izihloko zocwaningo lwamabanga aphantsi i-NRP eyayizibheka yilezo ezazimayelana nalokhu: ukufundiswa kolwazi lwezinhlamvu/lwezimelamsindo (*phonemic awareness*), ukufundiswa kwemisindo (*phonics*), ukufundiswa kolwazi lokubona / lokuhlonza igama (*word recognition*), ukufundiswa kokufunda ngokungangingizi / ngokunganqikazi (*fluency*), ukufundiswa kolwazi-magama (*vocabulary*), kanye nokufundiswa kokufunda

ngokuqondisisa (*comprehension*), ukuzilungiselela kukathisha, kanye nokufundiswa kwamasu okufunda okubhaliwe ngokuqondisisa (*Report of the National Reading Panel*, 2000). Lokhu kukhombisa khona ukuthi inkinga yamazinga aphansi okufunda okubhaliwe ayigcini nje lapha eNingizimu Afrika, kodwa yinkinga ekhungethe umhlaba wonke jikelele.

Ngonyaka wezi-2005, uCallery e-Australian Catholic University wenza ucwaningo lwezinhlelo zokuthuthukisa amazinga okufunda umbhalo emabangeni ase-*junior secondary*. Wayecwaninga ngezinto ezinomthelela ekuthuthukisweni kwamazinga okufunda kwalabo bafundi abadonsa kanzima ekufundeni okubhaliwe kula mabanga. Imiphumela yocwaningo yaveza ukuthi abafundi abathwele kanzima ngokufunda okubhaliwe banezizathu ezahlukene ngokuhluleka kwabo ukufunda, kanti futhi banezindlela zabo ezahlukile zokufunda okubhaliwe, kunalezo zabafundi abangenazo izinkinga zokufunda okubhaliwe.

Ucwaningo olwenziwa nguBarone (2002) eNyuvesi yaseChicago, lwaluhlola ukuthi abafundi basemakilasini amabili asenkulisa babefundiswa kanjani ulwazi lokufunda nokubhala (*literacy*). Imiphumela yocwaningo yaveza ukuthi esikhathini esiningi ulwazi lokufunda nokubhala (*literacy*) lwalugxile ebudlelwaneni obuphakathi kwesimelamsindo kanye nomsindo waleso simelamsindo. Ayemancane amathuba abafundi okufunda okunomqondo lapho befunda izincwadi. Ngenxa yalokhu, ucwaningo lwaveza isithombe sokuthi bane kuphela abafundi abathuthuka ekufundeni okubhaliwe okusafufusa; ngamanye amazwi abakwazi ukudlulela ebangeni lokuqala ekupheleni konyaka (Barone, 2002, p. 415). Lolu cwaningo nalo luyaveza ukuthi ikhona inkinga mayelana nokufundiswa kokufunda okubhaliwe kothisha, okuyiyona nto lolu cwaningo oluhlose ukuyicwaninga.

Ngonyaka wezi-2008, uZhang eSingapore wenza ucwaningo oluyi-*case study* lapho ayehlola khona iqhaza lokufundiswa kolwazimagama lapho kufundiswa ukufunda ngokuqondisisa kubafundi besiNgisi. Ucwaningo lwaveza ukuthi abafundi ababazi amagama ayizi-2 000 kuya kwayizi-3 000, ukufunda kwabo ngokuqondisisa

kwakukhombisa ukuwaqonda amagama ayesembhalweni lapho befunda. Lokhu kufakazela khona ukuthi ukwazi amagama amaningi olimini kukwenza ungathwali kanzima lapho kufundiswa ukufunda okubhaliwe, njengoba lokhu nakho kuyingxenye yezinto okumele zithuthukiswe ekulekeleleni umfundi ukuba akwazi ukufunda ngokuqonda okubhaliwe. Lokhu kufakazelwa nanguCalixto (2007) ophawula ngokuthi ulwazi lwamagama asolimini lubalulekile kakhulu ukuze umfundi akwazi ukufunda ngokuqondisisa. Uqhubeka achaze uCalixto ukuthi lapho umfundi engawazi amagama asetshenzisiwe embhalweni, akulula ukuba akwazi ukuwufunda ngokuwuqonda lowo mbhalo (p. 1). Ngaleyo ndlela lokhu kuba ngukufunda okungenamqondo ngenxa yokuthi umfundi kufana nokuthi uzisholo nje amagama noma uyawacula, ngaphandle kokuqonda umbhalo awufundayo.

UCarver (2003) kanye noGrabe (2004), bayagcizelela ukuthi bukhona ubudlelwane phakathi kolwazimagama kanye nokufunda umbhalo ngokuwuqondisisa, ngendlela yokuthi ucwaningo oselwenziwe, lonke luyakufakazela lokhu. Kanti futhi noDroop benoVerhoeven (2003) nabo ngokunjalo bahambisana nemibono yalaba bacwaningi kulokhu, njengoba ocwaningweni lwabo abalwenza eHolland, bathola ukuthi ukwazi izincazelo zamagama kwakuneqhaza elihle ekufundeni okubhaliwe kubantwana bamabanga esi-3 nele-4 (Grabe, 2004, p. 49).

Njengoba ngike ngachaza phambilini, ziningi izingxenyanana eziholela ekutheni umfundi agcine ethuthuka kokuyiyona nhloso yokufunda okubhaliwe. Akugcini nje ngokuba azi amagama asetshenzisiwe embhalweni lowo okwenza akuqonde akufundayo. Njengakho nje ukuthi kumele abe nolwazi oluthile mayelana nalokho akufundayo (*background knowledge*). UDroop benoVerhoeven (1998) bathola ukuthi ulwazi umfundi avele enalo mayelana nalokho afunda ngakho kuyalithuthukisa izinga lokufunda ngokuqondisisa olimini lwakhe lwasekhaya / lokuqala nakulo ulimi lwesibili / lokwethekelwa. Baphawula ngokuthi abafundi bolimi lokuqala balekelelwa kakhulu ulwazi abavele benalo ekufundeni ngokuqonda okubhaliwe.

Ngaphandle kolwazi abafundi abavele benalo lapho befunda okubhaliwe okusiza ukuthuthuka kwabo ekufundeni okubhaliwe ngokuqondisisa, ucwaningo olwenziwa kothisha baseMelika olwaluhlola ukuthi babenamaphi amakhono okufundisa ukufunda okubhaliwe; othisha abangama-76 basezikoleni eziyi-15 zamabanga aphakeme babuzwa ukuthi yiziphi izinto/izingxenye kumbe amakhono abacabanga ukuthi yiwona asemqoka lapho uthisha efundisa ingane ukufunda okubhaliwe. Izimpendulo zaveza ukuthi othisha babekholwa ukuthi ukufundiswa kwemibhalo/imibhalo yobuciko (*literature*) kanye nokufunda ngokuqondisisa yizona zinto ezisemqoka okufanele uthisha agxile kuzo lapho efundisa ukufunda okubhaliwe. Lokhu kusiza abantwana nangokuthi bakwazi ukufunda ngehlo elihlolayo (*USA Department of Education, 2006*). Lezi zimpendulo zazingenele ekuvezeni isithombe esicacile ngokuthi othisha bayaqonda kahle ukuthi kusho ukuthini ukufundisa ingane ukufunda umbhalo. Lokhu kuyahambisana nokwatholakala kothisha okwakucwaningwa ngabo kulolu cwaningo.

Ngale kwalokhu, ucwaningo olwenziwa nguWoolley ngonyaka wezi-2005 e-Australia lukhomba ukuthi bangamaphesenti ayi-10 kuya kwangama-20 abafundi basezikoleni zase-Australia abanezinkinga zokufunda okubhaliwe. Lolu cwaningo luveza ukuthi nakuba zikhona izindlela zokufundisa ukufunda okubhaliwe ezithathwa njengezilusizo futhi okuyizona ezilungileyo, kodwa iningi lwalezo zindlela othisha abazisebenzisi emakilasini lapho befundisa ukufunda okubhaliwe. UWoolley ubika ukuthi bangamaphesenti angama-30 kuphela abafundi eminyakeni wesi-3 nowesi-5 ezikoleni (ibanga 3 nebanga 5) abehlulekayo ukufunda nokubhala ezikoleni zase-Australia. NaseMelika, imiphumela efanayo yatholakala (Reid, 2003; Loudon *et al*, 2000). Lokhu kufakazela khona ukuthi nasemazweni athuthukile njengayo iMelika nako-Australia, ikhona inkinga yamazanga aphansi okufunda okubhaliwe, njengoba naseNingizimu Afrika kuseyinsalelo enkulu ukuthuthukiswa kwamazinga okufunda okubhaliwe kubafundi kuze kube manje.

Ngaphandle kwalolu cwaningo, lukhona nolwenziwa nguDroop benoVerhoeven (2003) eNetherlands. Lolu cwaningo lwaluhlose ukuhlola izinga lomfundi lokufunda okubhaliwe kanye namakhono anawo okufunda okubhaliwe kubantwana abasafufusa ekufundeni

ukufunda okubhaliwe, noma ngabe kwakululimi lokuqala (lwasekhaya) noma lwesibili (lokwethekelwa). Kulolu cwaningo abantwana abayidlazana abaqhamuka emakhaya anothile babebamba kangcono lapho befundiswa kunalabo abavela emindenini ehlwempu bamaDashi (*Dutch*). Mayelana nokukwazi ukufunda ngokuqondisisa okubhaliwe kanye nokukwazi ukukhuluma, abantwana bamaDashi yibona ababengcono kunalabo abaqhamuka emakhaya antofontofo. Lapho kukhulunywa ngobudlelwano phakathi kwamakhono olimi olukhulunywayo namakhono okufunda okubhaliwe, ukufundwa kokubhaliwe kwakulekelelwa ukuqondisisa ngolwazi lolimi umfundi analo kunalapho kwakufanele umfundi abe nolwazi lokufunda amagama, noma ngabe kwakululimi lokuqala noma lwesibili.

2.2.2 UCWANINGO OSELWENZIWE ENINGIZIMU AFRIKA

Ngokocwaningo olwenziwa nguLessing no-de Witt (2001) eNyuvesi yaseNingizimu Afrika, othisha abafundisa ukufunda emabangeni aphansi babika ukuthi badinga ukuthola uqeqesho noma ukwelekelelwa ngamakhono okufundisa ukufunda okubhaliwe kula mabanga, njengoba babengazi ukuthi yini okumele bayenze noma elindelekile lapho befundisa ukufunda okubhaliwe. Ngenxa yalesi sikhalo sothisha, uLessing beno-De Witt (2001) benza i-*workshop* eyayigxile ekufundisweni kokufunda okubhaliwe ngendlela ye-*Outcomes Based Education* (OBE). Othisha bafaka imibono yabo ngokuthi babedinga kakhulu uqeqesho ikakhulukazi ngokufundiswa kolwazimagama, ulwazi lokubona / lokuhlonza amagama, ukufunda amagama enjengoba enjalo embhalweni, kanye nokuqondisisa. I-*workshop* enjengalena yatholakala illusizo kothisha, yatholakala ibakhulisa nangezindlela zokufundisa ukufunda okubhaliwe, nokuqonda kangcono ngokuthi kusho ukuthini ukufundisa ukufunda okubhaliwe.

ULe Roux (2002a) waseNyuvesi yaseNingizimu Afrika sewake wenza ucwaningo olugxile emaswini asetshenziswa abafundi baseNyuvesi yaseNingizimu Afrika abenza isiZulu njengolimi lokwethekelwa ezingeni lomfundi osafufusa ekufundeni ukufunda umbhalo. Ngokwejoyelekile, imibiko yocwaningo iye ikuveze ukuthi abantwana benza kangcono lapho befunda ukufunda okubhaliwe ngolimi lwabo, njengoba indlela abenza

ngayo lapho befunda ulimi lwabo iba nomthelela nalapho sebefunda olunye ulimi (Neufeld, Amendum, Fitzgerald & Guthrie, 2006). Nakulo ucwaningo lukaLe Roux (2002a) kwafakazeleka lokhu.

Ngonyaka wezi-2001 kuya kowezi-2004, uMnyango WezeMfundo eNingizimu Afrika wenza ucwaningo lokuhlola amazinga okufunda umbhalo kubafundi bamabanga aphansi ezikoleni. Lolu cwaningo lwaveza imiphumela eyethusayo ngamazinga aphansi okufunda okubhaliwe kulabo bafundi ababebambe iqhaza ocwaningweni ababethathwe ezikoleni zezwe lonke laseNingizimu Afrika. Lokhu kwenza ukuthi uMnyango WezeMfundo ungenelele ekuzameni ukuthola okungaba yisixazululo kule nkinga. Kwasungulwa i-*National Reading Strategy*, okuyiyona kwakuhloswe ngayo ukwenza ngcono amazinga aphansi abafundi okufunda okubhaliwe. Ngale kwalolu hlelo, njengoba ngike ngachaza esahlukweni sokuqala, ziningi-ke nezinye izinhlelo ezalandela lapho, ukuzama ukuthola isixazululo senkinga izwe elibhekene nayo, kodwa kuze kube manje bekungakabi khona mbiko oncoma ukuthuthuka kwamazinga abafundi okufunda okubhaliwe kanye nokubhala.

Ngenkathi kusungulwa i-*National Strategy for Reading*, iNingizimu Afrika yabamba iqhaza ezinhlelweni zeNhlangothi Yezizwe (*United Nations*). Lapha ngingabala izinhlangano ezifana ne-UNESCO *Literacy Decade 2003-2013*, *Education for All campaign* (EFA), ehlose ukwenyusa amazinga okufunda okubhaliwe ngamaphesenti angama-50 ngonyaka wezi-2015 (DoE, 2008, p. 4). Okuyisona sisekelo salezi zinhlelo, yi-*Millennium Development Goals* (MDGs) njengoba ukugqogquzelwa kokufunda okubhaliwe kanye nokubhala yizona zinhloso ze-MDGs (DoE, 2008a). Ubeka kanje uMnyango WezeMfundo (2008a):

South Africa faces many challenges in promoting literacy...Books in African languages are scarce, so children do not have the opportunity to read in their home language...Poor matriculation results are in part due to the low levels of students' reading skills. University students; even those enrolled for the languages and arts – are not proficient in reading, in terms of international standards

(DoE, 2008a)

Ucwaningo olwenziwa eNingizimu Afrika yiNyuvesi yasePitoli ngonyaka wezi-2007 lwe-*International Association for the Evaluation of Educational Achievement* (IAE), lwahlola abafundi abayizi-215 000 bebanga lesi-4 bamazwe angama-40 omhlaba. INingizimu Afrika yahambisa abafundi abayizi-30 000 bamabanga esi-4 nelesi-5 basezikoleni ezingama-400, abahlolwa kuzo zonke izilimi eziyishumi nanye ezisemthethweni zaseNingizimu Afrika.

Kulolu cwaningo abafundi baseNingizimu Afrika abaphumelelanga kulezi zivivinyo, bahluleka ukuhlanganisa okungenani imiklomelo eyisigamu saleyo eyabe yabiwe (Blaine, 2007). Ngenxa yalokhu, owayenguNgqongqoshe WezeMfundo ngaleso sikhathi, uNaledi Pandor, waqamba isu lokulekelela othisha, ayehlose ngakho ukunyusa amazinga okufunda okubhaliwe kubafundi. Kwavela ukuthi abafundi ababalelwa kuma-80% behluleka ukuphumelela kulezi zivivinyo. Lolu cwaningo lwe-*Progress in International Reading Literacy Study* (PIRLS) lwakhombisa ukuthi babalelwa phakathi kwama-86% nama-96% abafundi baseNingizimu Afrika abangazange baphumelele kulezi zivivinyo. Lokhu nje kukodwa, kugcizelela sona isidingo sokwenza ucwaningo oluzobheka ukuthi ukufundisa ukufunda okubhaliwe kwenzeka kanjani emabangeni aphantsi ezikoleni.

Ngokunjalo, ucwaningo olwenziwa ezikhungweni zemfundo ephakeme eNingizimu Afrika lwaveza ukuthi abafundi bafika ezikhungweni zemfundo ephakeme benamazinga aphantsi okufunda okubhaliwe futhi bengakulungele ukuba sezingeni lemfundo ephakeme (Pretorius & Machet, 2004; Balfour *et al*, 2001; Balfour, 2002). Ngenxa yalesi sizathu, labo bafundi bathwala kanzima ezifundweni zabo zasenyuvesi. Ngakho-ke kubalulekile ukuthi othisha babafundise kahle abantwana, kusukela besebancane, ukuba bafunde, futhi abakufundayo bakuqonde ngenxa yokuthi enyuvesi miningi imiqingo okudingeka umfundi azifundele yena ngokwakhe engethembele kubafundisi. Lokhu kusho ukuthi umfundi ongakwazi ukufunda aqonde akufundayo, uthwala kanzima. Ngaleyo ndlela akulula ukuphumelela (Balfour *et al*, 2001; Dreyer & Nel, 2003; Saumell *et al*, 1999; Wade, 1990).

ULevine nabanye (2000) bathi: “*The ability to read academic texts is considered one of the most important skills that university students need to acquire*” (p.1). Ukufunda okubhaliwe ngokuqondisisa yiyona nhloso yokufunda umbhalo (Durkin, 1993, p. 47), okungabalulekile nje ekutheni umfundi afunde nezinye izifundo kuphela, kodwa empilweni yomuntu yonke yemfundo eyimpumelelo, njengoba umuntu ufunda aze afe (Pritchard *et al*, 1999; Strydom, 1997). UBalfour (2002, p.168), uthi:

Students have a serious problem with comprehension of written material in English. Such a problem is serious because this skill is vital in processing information at university level. It is for this reason that a greater focus on the pedagogy of reading skills be taken into account at a primary school level.

Lokhu kufakazelwa nawucwaningo olwenziwa nguPretorius (2000) olwahlola ubudlelwano phakathi kokuphumelela komfundi ukufunda okubhaliwe (*reading ability*) nokwenza kwakhe ezifundweni (*academic performance*). Walwenza lolu cwaningo kubafundi baseNyuvesi YaseNingizimu Afrika (UNISA) abenza iziqu zokuqala (*undergraduates*). Imiphumela yalolu cwaningo yakhombisa ukuthi abafundi abenza iziqu zokuqala banamazinga aphantsi ngendlela exakile okufunda okubhaliwe; kanti izinga lokufunda ngendlela egelezayo (*reading fluency*) liphansi kakhulu. UPretorius ubuye achaze ukuthi ama-*inferencing abilities* ngesikhathi umfundi efunda, anabo ubudlelwane nokwenza kwakhe emsebenzini wakhe wesikole. Lokhu kubonakala kulabo bafundi abafunda kahle okubhaliwe ukuthi benza kangcono kakhulu nakweminye imisebenzi yesikole, ngenxa yokuthi ukufunda okubhaliwe yikhona okuyisisekelo sokufunda umfundi akudingayo ukuze aphumelele esikoleni kunoma yiliphi izinga lemfundo (Pretorius, 2000).

Kanti kolunye ucwaningo olwenziwa nguMachet benoPretorius (2004), lwaluhlola ubudlelwano phakathi kokufunda okubhaliwe kanye nokubhala kubafundi bebanga lokuqala, kanye nendlela isikole esikulungele ngayo ukufundisa abantwana ukufunda okubhaliwe. Kanjalo nababekwenza othisha nendlela ababekubuka ngayo ukufundisa ukufunda okubhaliwe kanye nokubhala, kwavela ukuthi izinto nezimo ezizungeze umntwana, yizona ezinomthelela ekwenzeni kwakhe lapho efunda okubhaliwe (Pretorius,

2004, p. 1). Ngale ndlela lokhu kugcizelela khona ukuthi konke uthisha akwenzayo lapho efundisa, ikilasi afundela kulo umntwana, izinsizakufunda, njalunjalo, kunomthelela ekwenzeni kwakhe lapho efunda okubhaliwe. Lokhu kugcizelela khona ukuthi uthisha kumele azi ukuthi yini ayifundisayo enganeni, uyifundisa kanjani futhi usebenzisa yiphi injulalwazi, isimo sekilasi sikulungele yini ukuba umfundi angafundela kulo, njalunjalo.

Kuzoqapheleka futhi ukuthi ucwaningo oluningi engiphawule ngalo kulesi sahluko, lwenziwa eMelika nakwamanye amazwe apheya kwezilwandle ambalwa, kanti oluningi lwalolu cwaningo lwalubheka ulimi lwesiNgisi, nakhona njengolimi lokwethekelwa, njengoba ngike ngachaza phambilini ukuthi nakhona kuso isiNgisi, ucwaningo olwenziwe olimini lokuqala luyindlala. Nakuba lukhona ucwaningo olwenziwa eNingizimu Afrika njengoba kade ngixoxa kulesi sahluko, kuzophawuleka ukuthi luyingcosana, kanti nalo lolo oluyingcosana olukhona lwenziwe emabangeni aphakathi nendawo naphezulu ezikoleni kanye nasezikhungweni zemfundo ephakeme, okugcizelela ubumqoka balolu cwaningo. Ngale ndlela lolu cwaningo luzama ukuphonsa itshe esivivaneni ngokufundiswa kokufunda okubhaliwe emabangeni aphantsi esiZulu ulimi lwasekhaya. Lokhu kuzosiza othisha bamabanga aphantsi, kanti nalabo abasemabangeni athe thuthu bangahlomula ngalolu cwaningo. Ngaphandle kothisha besiZulu; nabo othisha bezinye izilimi zesintu, ikakhulukazi abezilimi zesiNguni, bayohlomula ngolwazi oluningi oluyotholakala kulolu cwaningo, njengoba izilimi zesiNguni zisondelele kakhulu (isiXhosa, isiZulu, isiNdebele kanye nesiSwazi).

Ngakho-ke kusobala ukuthi lonke lolu cwaningo osekuxoxwe ngalo ngenhla, luyahambisana nalolu engilwenzayo ngenxa yokuthi nalo ludingida udaba lokufunda okubhaliwe, okuyinhloso yalolu cwaningo. Umehluko ukuthi kulo lonke lolu cwaningo engiphawule ngalo ngenhla oseluke lwenziwa, alukho oluhlola ukufundiswa kokufunda isiZulu ulimi lwasekhaya emabangeni aphantsi, ikakhulukazi eNingizimu Afrika. Ngaleyo ndlela lolu cwaningo luzogxila (i) ekufundisweni kokufunda okubhaliwe, (ii) emabangeni aphantsi (lesibili nelesithathu), (iii) emakilasini esiZulu ulimi lwasekhaya, okuyinto ebingakaze yenzeke phambilini eNingizimu Afrika. Umphumela walolu cwaningo

uzoveza ulwazi olusha kulo mkhakha wokufundiswa kokufunda okubhaliwe emabangeni aphansi esiZulu ulimi lwasekhaya.

2.3. UKUBUYEKEZWA KWEMIBHALO EMAYELANA NEZINJULALWAZI ZOKUFUNDA OKUBHALIWE

Ucwaningo oluningi luzama ukuchaza indlela ukufunda okubhaliwe okubukwa ngayo kusetshenziswa izinjulalwazi ezahlukenene njenge-*psycholinguistic* (Goodman, 1967, 1976), *sociolinguistic* (Rosenblatt, 1978, 1994; Bloom & Green, 1984; Bernstein, 1972a, 1972b; Heath, 1982); *sociocultural views* (Woolfolk, 1999; Bronfenbrenner, 1979; Au, 1997; Moll, 1994; Barton & Hamilton, 1998; Street, 1995; Alexander & Fox, 2004); *social cognitive* (Bandura, 1967, 1977, 1986, 1997; Gee, 2004); *metacognitive views* (Flavell, 1976; Brown, 1978; Baker, 2002; Durkin, 1978-1979; Duffy, 2002; Pressley, 2000; Brown, 2002; El-Dinary, 2002; Anderson, 2002; Stanovich, 2000), *behaviouristic views* (Thomas, 1996; Watson, 1913; Skinner, 1954, 1965), kanye ne-*social constructive views* (Dixon-Krauss, 1995; Vygotsky, 1978, 1986; Bernhardt, 2003; 2005).

Eminyakeni eyedlule, kwaba nezinguquko ocwaningweni lolimi lokuqala kanye nakulo ulimi lwesibili, njengoba phambilini abacwaningi babebuka okuyiwona mphumela wokufunda okubhaliwe (*reading comprehension*) njengoba namuhla abacwaningi sebebheka kakhulu ubunjalo ngqo bokufunda okubhaliwe. Ngamanye amazwi babuka ukuthi kwenzeka kanjani ukufunda okubhaliwe (Sangmin, 2007; Stannovich, 2000; Duke, 2001; Dole, 2000; Duffy, 2002; Alderson, 2000; Grabe and Stoller, 2002; Saricoban, 2002; Pearson, 2006; Pressley, 2006; Mokhtari & Reichard, 2004; Yigiter *et al*, 2005).

Ngale ndlela lezi zinguquko ocwaningweni zaholela ekuveleni kwezinjulalwazi ezintsha (Pearson, 2006; Rosenblatt, 2002; Bernhardt, 2005; Stanovich, 2000). Ekuqaleni kweminyaka ye-1970, i-*psycholinguistic research*, esukela kwi-*information processing theory* yokufunda (*information processing theory of learning*) eyaqanjwa ngu-Anderson (1970), yaholela ekuqambekeni kwezinjulalwazi ezimbili zokufunda umbhalo, okuyi

bottom-up theory ne *top-down theory*. Ngeminyaka ye-1980, lezi zinjulalwazi zathola ukugxekwa ngabacwaningi ngenxa yokuthi zazingagxili kuma-*lower level processes*, okwaholela ekuqanjweni kwe-*interactive theory* (Tindale, 2002, p. 1). I-*interactive theory* ihlanganisa okuyiwona maphuzu amqoka e-*bottom-up* ne-*top down model*. Ngenxa yalokhu, ama-*interactivists* abuka ukufunda ngokuqondisisa njenge-*interactive activity* phakathi komfundi wombhalo kanye nombhalo ofundwayo (Stanovich, 2000; Urquhart & Weir, 1998; Tindale, 2002).

Eminyakeni ephambidlana, kunezinye izinjulalwazi ezavelayo ocwaningweni lokufunda umbhalo. Lezi zinjulalwazi zihlanganisa i-*social constructivist theory*, i-*metacognitive theory*, kanye ne-*psycholinguistic theory* (Anderson, 2000; Bernhard, 2000, Bernhardt, 2003; Pearson, 2006; Gee, 2004; Rumelhart, 2004; Rosenblatt, 2004; Vygotsky, 1978). Laba bacwaningi bagcizelela ukuthi ukufunda okubhaliwe kuyinto eyenzeka ngokuthi umfundi wombhalo akhe umqondo ngalokho akufunda embhalweni (Bernard, 2000; Bernhardt, 2003), esebenzisa ulwazi analo ngalokho akufundayo kanye nosikompilo. Baningi-ke abacwaningi abangena ngaphansi kwale mikhakha yezinjulalwazi zokufunda okubhaliwe.

Nakuba ziningi izinjulalwazi zokufunda okubhaliwe, kulolu cwaningo ngizosebenzisa eyodwa kuphela, i-*social constructivist theory* kaVygotsky (1978). Ngizohalamuza ngale njulalwazi i-*social constructivist* kulesi sahluko ngoba yona kuzochazwa ngayo kabanzi esahlukweni sesine, njengoba izosetshenziswa njengensizakuhlaziya / njengenjulalwazi kulolu cwaningo. Emva kwalokho ngizobe sengixoxa nangezinye izinjulalwazi zokufunda okubhaliwe, ukuze kucace ukuthi ukufundisa okubhaliwe yinto esike yabukwa ngosonjulalwazi abehlukene, bayichaza ngezindlela ezahlukene, ukuze kucace ukuthi ukufunda okubhaliwe akukhona nje ukuthi yinto engathathwa kalula nelubala.

2.3.1 UKUFUNDA OKUBHALIWE NGOKWE-SOCIAL CONSTRUCTIVIST THEORY

UVygotsky (1978) umcwaningi wase-Russia, waqamba i-*social constructivist theory* yokufunda okubhaliwe. Le njulalwazi ibuye yaziwe ngokuthi yi-*socio-historical theory*. NgokukaVygotsky (1978), ukufunda okubhaliwe (*reading*) kuyinto esondelene nalokho umuntu akwenza noma aye akubone emphakathini noma endaweni ahlala kuyo. Kanti ziningi izinto ezinomthelela ekufundeni okubhaliwe, kuhlenganisa umfundi aye akubone ekhaya, ulwazi avele enalo ngalokho azokuthola embhalweni awufundayo, osekwake kwamehlela, ake ezwe kukhulunywa ngakho, ake wakwenza, njalonjalo. UVygotsky wayekhohlelwa ukuthi umntwana ukuze akwazi ukufunda okubhaliwe, kufanele axhumane nabanye abantu, azi ngezinto ezimzungezile, ezenzeka endaweni nasemphakathini aphila kuwo. Ngale ndlela, lokhu kusho ukuthi ukufunda okubhaliwe (*learning to read*) kwenzeka lapho umntwana ehlanganisa usikompilo nolwazi olusha kanye nolwazi abe vele enalo ngalokho akufundayo.

2.3.2 UKUFUNDA OKUBHALIWE NGOKWE-SOCIO CULTURAL THEORY

Izimpende ze-*socio-cultural theory* ka-Au (1997) zisemsebenzini kaBronfenbrenner (1979), obeka phambili indaba yosikompilo (*culture*) ekufundeni okubhaliwe. Igcizelela iqhaza elibanjwa yizinto ezifana nokwenziwa emphakathini (*social*), usikompilo (*culture*), kanye nokuphathelene nomlando (*historical factors*) umuntu ake wakubona noma wakuzwa (*experiences*) (Tracy & Morrow, 2006, p. 195). I-*socio-cultural theory* igcizelela umqondo wokuthi umuntu izinto ake wazibona, zamehlela noma wezwa ngazo, zihlonzwa usikompilo futhi lolu sikompilo lungabukwa njengento eyenzekayo futhi esinesikhathi eside yenzeka, kanti futhi eguquguqukayo engamile ndawonye. Le njulalwazi ihlobene kakhulu ne- *social constructivism* kaVygotsky.

Ngokwe *Answers.com* (2009):

Sociocultural theory states that our cognitive developmental processes, learning processes, are merely products of our society and culture. Different cultures have various systems, including beliefs, values, manners, normative behaviors, and practices. Within these various different cultures around the world, differences in specific societies within the larger culture also exist. Furthermore, according to *Answers.com* (2009), “our culture teaches us behavior, which may also vary according to our society. Our socialization within a specific culture and society molds our behaviour and teaches us right from wrong. The sociocultural theory claims that everything which makes up the psychological processes which join together to form our ‘self-image’, and our ‘identity’, and overall, our ‘reality’... thus, we are merely just products of our culture and society

(*Answers.com*, 2009)

Yingakho-ke nje u-Au (1997), ocashunwe nguTracy benoMorrow (2006, p. 105) echaza ukuthi usikompilo lubalulekile njengoba luyinto enomthelela ekuthuthukeni/ ekufundeni (*reading development*) kwezingane ekufundeni kwazo okubhaliwe. Ngale kwalokhu, ngokwale njulalwazi, ulwazi lokufunda okubhaliwe enganeni lwakheka ngenxa yokuhlangana nabanye abantu kanye nezehlakalo ezithile (Woolfolk, 1999; Tracy & Morrow, 2006).

2.3.3 UKUFUNDA OKUBHALIWE NGOKWE-BOTTOM-UP MODEL

Ngokwe-*bottom-up model*, abafundi baqala bafunde okubhaliwe bese bakha umqondo ngokusembhalweni, okufana namagama nemisho. Abafundi bombhalo bakha umqondo kusukela ezinhlamvini, kuye emagameni kuze kufike emishweni. Ukufunda kuhamba ngokwezigaba ezithile ezilandelanayo ukuze kwakheke umqondo (Gascoigne, 2005). UKamil (1986, p. 73) uphawula ngokuthi i-*bottom-up model* isukela ekutheni umfundi uqala ukufunda ngokuba ahlaziye umbhalo kusukela kokuncane (ezimelamsindweni/ezinhlamvini) kuze kugcine kokukhulu (ekubhaleni imisho), afunde kuze kufike lapho kwakheka khona umqondo. Lokhu kuhlanganisa ukukwazi komfundi ukufunda izinhlamvu namagama asembhalweni. Yingakho nje le modeli ibuye yaziwe ngokuthi yi-*text driven model*. Lapho kusetshenziswa khona i-*bottom-up model* ngenkathi kufundwa umbhalo, abafundayo baqala ngokuthi bahlaziye umbhalo ube yizicucwana

ezincane. Isibonelo, izinhlamvu (*letters*) embhalweni zihlanganiswa ukwakha amagama, amagama akhe imisho, imisho ihlanganiswe kube ngumbhalo ophelele. Ngaleyo ndlela, umqondo kunoma umuphi umbhalo ufundwa (*decoded*) ngumfundi esebenzisa ulwazi analo lokusetshenziswa kolimi, ulwazimagama kanye nokwakhiwa kwemisho.

2.3.4 UKUFUNDA OKUBHALIWE NGOKWE-TOP-DOWN MODEL

Ngakolunye uhlangothi, nge-*top down model*, umfundi wombhalo wakha umqondo esebenzisa ulwazi analo ngokusembhalweni kumbe ngombhalo awufundayo noma ngezingxenye zombhalo awufundayo, ukuqagela ukuthi yini ezokwenzeka embhalweni noma ezolandela. Ngokwale modeli, ukufunda umbhalo kuqala ngokuthi umfundi acabange lapho efunda umbhalo (Gascoigne, 2005). Abafundi bombhalo bayaqagela ngomqondo oqukethwe embhalweni besebenzisa ulwazi abavele benalo mayelana nokusembhalweni (Gascoigne, 2005). Abafundi baye bafune okuqukethwe wumbhalo, bakuqhathanise nolwazi abavele benalo ukuze bazame ukwakha umqondo ngokubhaliwe. Ngalesi sikhathi umfundi wombhalo nguyena oba semqoka lapho efunda umbhalo.

UBernard (2003) uthi, ukufunda okubhaliwe kusho ulungelunge lapho ulwazi olusha luhlangana nolwazi obeluvele lukhona; lugcinekile emqondweni. Abacwaningi abanjengoGoodman (1976) bagcizelela khona ukuthi ukufunda ulungelunge olwenziwa ukuqagela kofundayo mayelana nomqondo oqukethwe wumbhalo. Lapho ofundayo eqhubeka nokufunda umbhalo (*decode*), ukwenza lokhu ukuqinisekisa kumbe ukwakha kabusha, alungise lokho abekuqagelile mayelana nombhalo. UGoodman (1976) uthi ukufunda umbhalo “*is a psycholinguistic guessing game in which readers rely more on the structure and meaning of language rather than on the graphic information from text*”. Yingakho nje kuthiwa ukufunda okubhaliwe kungumdlalo wokuqagela ophathelene nengqondo.

I-*top down model* igcizelela ukuthi abafundi bombhalo yibona abakha umqondo besizwa ulwazi abavele benalo ekuhumusheni umbhalo okuyinto esukela elwazini abavele benalo ngolimi. Abafundi bombhalo bazama ukwakha kabusha umqondo wombhalo, kanti le

modeli iqhakambisa umfundi wombhalo. Ngamanye amazwi kule modeli, umfundi wombhalo nguye ophethe izintambo. Lokhu kuchaza ukuthi le modeli igxila kulokho umfundi wombhalo akwaziyo ngesikhathi ezoqala ukufunda umbhalo (Goodman, 1967; Smith, 1971, 1982). Kanti ubuthaka bayo yindlela echaza ngayo ukufundwa kwamagama asolimini kanye nokusetshenzisa kwawo (*lexical and grammatical features*) (Rumelhart, 1977). UGoodman (1967) uthi abafundi basebenzisa ama-*processes* ama-5 ekufundeni okubhaliwe: *recognition-initiation, prediction, confirmation, correction, and termination* (p. 16).

2.3.5 UKUFUNDA OKUBHALIWE NGOKWE-INTERACTIVE MODEL

I-*interactive model* ka-Rumelhart (2004) ingenye yezinjulalwazi ezingama-*psycholinguistic theories* okufunda okubhaliwe. UJoubert nabanye (2008) bathi igama elithi '*psycholinguistic*' igama eliqhamuka emagameni amabili, '*psychology*' nelithi '*linguistics*' (isayensi yolimi: *language science*). UFlanagan (1995) uthi i-*psychology* igcizelela ukuthi izingane zikwazi ukwakha umqondo ngezinto ezizizungezile. Ngamanye amazwi lokhu kusho izinto ezake zazibona noma ezake zezwa ngazo. Lapho zifunda izingane, zisuke zizama ukulandela okubhaliwe ukuze zikuqonde. Lokhu kwenza ukuthi zigxile enjulalwazini ethi izingane zisebenzisa amaphethini eziwajwayele nokusebenza kolimi njengamathiphu ukuqagela umqondo wegama elithile ezingalazi. Ngale ndlela ama-*psychologists* agcizelela ukuthi abafundi bombhalo basebenzisa ulwazi lolimi abavele benalo kanye nokwenzeka endaweni abaphila kuyo ukwakha umqondo walokho abakufundayo.

URumelhart (2004, p. 1149) uthi ukufunda okubhaliwe kusho ukuqonda lokho okubhaliwe. Ngale ndlela i-*interactive model* igcizelela lokho okubhaliwe kanye nalokho umfundi wombhalo eza nakho noma akuletha embhalweni lapho efunda, ukusebenzisa kokubili, i-*top down* ne *bottom-up* (Rumelhart, 1977; Rumelhart, 2004). Lokhu kusho khona ukuthi umfundi usebenzisa ulwazi avele enalo ukuqagela, aphinde azibuze imibuzo ngombhalo awufundayo. Ngale ndlela umqondo yiwona obalulekile, oyisisekelo sokufunda umbhalo. Ukufunda okubhaliwe akusiyo nje into eyenziwa yingane encane

kuphela, kodwa nomuntu omdala uyafunda ekunoma yisiphi isigaba sokukhula. UFlanagan (1995) uphawula nangokuthi abantu abayeki ukufunda (*to learn*) ukufunda okubhaliwe, bakwenza lokhu impilo yabo yonke baze bafe, ngenxa yokuthi umuntu ngeke nje athi usazi konke ngokufunda okubhaliwe. Ngamanye amazwi asikho isigaba lapho ukufunda ukufunda okubhaliwe (*learning to read*) kuphela khona, kume kungabe kusenzeka (Joubert *et al*, 2008, p. 84).

Yize ukuthi *i-interactive model* ihlanganisa kokubili *i-top down* kanye ne-*bottom up*, ithatha lokhu okuyizimpawu ezinhle zawo omabili la mamodeli. Kungenxa yalesi sizathu-ke ukuthi le modeli yaziwe ngokuthi iyingxube (*combination theory*). Ngale ndlela uRumelhart ubeka ukuthi *i-interactive model* ayiyona *i-bottom up model* futhi ayiyona *i-top down*, iyinhlanganisela yakho kokubili (Tracy & Morrow, 2006, p. 139). UMcCormick (1988) ubeka uthi: “*An interactive reading model attempts to combine the valid insights of bottom-up and top-down models*”. Kanjalo noTracey benoMorrow (2006) bagcizelela ukuthi:

The interactive model attempts to take into account the strong points of the bottom-up and top-down models, and tries to avoid the criticisms levelled against each, making it one of the most promising approaches to the theory of reading today.

(Tracey & Morrow, p. 138)

Ngenxa yalesi sizathu esibalwe ngenhla, *i-interactive model* ithatha ngokuthi kokubili *i-bottom-up* ne-*top-down model* kunokuthile okubalulekile ngakho, ekwaziyo ukukuthatha ikusebenzise. Ngokwe-*interactive model*, ukufunda umbhalo kusho ukwakhiwa komqondo wokufundwayo ekilasini, lapho uthisha efundisa, abantwana bafunde (Ruddell & Unrau, 1994, p. 998), lapho okumqoka kuba nguthisha, umbhalo ofundwayo, kanye nomfundi (Ruddell & Unrau, 2004, p. 1464). Ngesikhathi kufundwa ekilasini, abafundi bombhalo basebenzisa ulwazi abanalo kanye namakhono abo okufunda izinhlamvu namagama kanye nemisho (*their decoding abilities*) ukuthola umqondo wokuqokethwe ngumbhalo. Ngesikhathi kwenzeka lokhu, lezi zingxenye ezintathu, okunguthisha,

umbhalo ofundwayo, kanye nomfundi kuba sesimweni sokuguquka ngenkathi kwakhiwa umqondo. Babeka kanje oRuddel no-Unrau (2004):

These three components are in a state of dynamic change and interchange while meaning negotiation and meaning construction take place. In this way, the teacher's prior beliefs, understandings and knowledge account for previous affective and cognitive conditions based on life experiences. Affective conditions include instructional beliefs and philosophy and involve such things as motivation to engage students, appropriateness of instructional stance, and personal sociocultural values and beliefs....In addition, the teacher's cognitive conditions include conceptual knowledge representation as well as instructional knowledge ranging from understanding of the reader's meaning-construction process to teaching strategies and personal and world knowledge

(Ruddell & Unrau, 2004, p. 1466)

2.3.6 UKUFUNDA OKUBHALIWE NGOKWE-TRANSACTIONAL THEORY

Izimpende ze-*transactional theory / reader response theory* zikwi-*constructivism* ngoba igcizelela iqhaza lomfundi wombhalo ekwakhiweni komqondo wokubhaliwe. Ingathathwa njengeselulo (*extension*) se-*interactive theory* eyasungulwa nguRumelhart (1985). Kodwa-ke le modeli igcizelela indawo eyisimo sokwenzeka emphakathini lapho ubuciko bokukhuluma / bokukhulunywayo (*oracy*)⁶ nokufunda nokubhala kwenzeka khona (*the social situational context in which oracy and literacy take place*). NgokukaRosenblatt (1978) noKucer (2001), ukuqondisisa okubhaliwe kwenzeka lapho kuhlangana khona umfundi wombhalo kanye nombhalo uqobo. URosenblatt (2004) uqhubeka athi ukufunda okubhaliwe kuyinto ethile eyenzekayo / isenzeko (*event*), noma inhlanganisela edidiyela umfundi namaphethini athile amasayina, nombhalo, futhi okwenzeka ngesikhathi esithile endaweni ethile, okuyikilasi lokufundela (Rosenblatt, 2004, p. 1369). Ngale ndlela, umfundi wombhalo kanye nombhalo kungebukwe njengezinto ezehlukene, kodwa njengento eyodwa ephilele yokwenzekayo. Umqondo wenzeka ngenkathi kuhlangana lezi zinto ezimbili; akukhona ukuthi uhlale ukhona noma

⁶ Oracy: The term 'oracy' was coined by Andrew Wilkinson, a British researcher and educator, in the 1960s. This word is formed by analogy from literacy and numeracy. The purpose is to draw attention to the neglect of oral skills in education. It means oral communication and comprehension; the ability both to convey thoughts and ideas orally in a way that others understand and to understand what others say (Wikipedia (2010)).

uvele ukhona embhalweni (*does not reside 'ready-made in a text*) kodwa kuyinto eyenzeka lapho kuhlangana khona umfundi wombhalo kanye nombhalo awufundayo (p. 1369).

Ngale ndlela umfundi, umbhalo kanye nendawo lapho kufundelwa khona kuthathwa njengento ehlangene, engeke yahlukaniswa. Umfundi uza nolwazi oluningi embhalweni awufundayo. Umbhalo unezinto eziningi okudinga ukuthi umfundi azibheke, kanti umqondo wakheka ngokuhlangana kwawo lo mbhalo nomfundi wawo uqobo endaweni ethile ngesikhathi esithile, okuyikilasi lokufundela (Pardo, 2004, p. 272). Lokhu kuchaza ukuthi, lapho sifunda okubhaliwe , umbhali wawo lowo mbhalo usuke engasekho; kuphela uthumela isithunywa sakhe; okungumbhalo awubhalile. Umfundi uhlangana nawo-ke umbhalo. Ekugcineni kokufunda, akekho noyedwa phakathi komfundi nombhalo akade ewufunda osala elokhu enjalo engashintshanga. Ngaleyo ndlela umbhalo usuke usuwakheke kabusha (*reconstructed*), wakhiwa ngumfundi ngendlela eyehlukile, ekwenza lokhu ngokuhumusha okubhaliwe (*interpretation*). Umqondo lowo osuke wakhiwe kungenzeka ungafani ngqo nalowo osuselwa embhalweni ofundiwe. Ngale ndlela ulwazi lofundayo, luyashintsha nalo.

Ngenxa yokufunda umbhalo, kwakheka ulwazi olusha. Ulwazi olwakhekayo luhambisana nesimo kanye nenjongo yokufunda nokukhuluma. Lokhu kuhambisana nokuthi umuntu nomuntu unomehluko komunye. Lokhu kwenza ukuthi ngisho ulwazi analo ngento ethile (*schemata*) lwehluke kwelomunye. URosenblatt (1978) ugcizelela ukuthi ukufunda kwenzeka ngendlela ehlukile kulowo nalowo muntu ngenxa yokuthi ulwazi analo ngento ethile (*schemata*) alufani nolomunye umuntu, kanti lokhu yilona phawu olugqamile lwenjulalwazi kaRosenblatt (1978).

2.3.7 UKUFUNDA OKUBHALIWE NGOKWE-SOCIOCOGNITIVE THEORY

Ngokwe-*socio-cognitive theory* kaGee (2004), ukufunda okubhaliwe kuyinto eyenzeka lapho kwakhiwa khona umqondo okuyiwona osenza sikwazi ukwakha isithombe ngamehlo engqondo, esinamagama amasha, izidalwa (*creatures*) kanye nabalingiswa (Ruddell & Unrau, 2004, p.1462). UGee (2004) uphawula ngokuthi “*reading is a sociocognitive phenomenon*”. Ngamanye amazwi ukufunda kuhlunganisa imisebenzi yokuphathelele nengqondo (*cognition*), ulimi, okwenzeka emphakathini, umphakathi, kanye nenqubo yasemphakathini (p. 116). UBloom (1993) uchaza ukufunda okubhaliwe njenge-*sociocognitive process*, okusho ukuthi ukufunda umbhalo kuhlunganisa kokubili; okwenziwa emphakathini kanye nokuphathelele nokusebenza kwengqondo (*social and cognitive processes*). Nakuba kunjalo, kodwa lokhu akusho ukuthi ama-*social and cognitive factors* awanamthelela kokwenzeka lapho umuntu efunda umbhalo, kodwa ukuthi ukufunda qobo lwakho kuyinto eyenzeka ngokuhlangana kokucatshangwayo (*cognitive processes*), kanye nezinto ezenzeka emphakathini (Bloom, p. 104). Ngamanye amazwi, leli gama alisho nje kuphela ukuhlangana kwezinto ezehlukene; okuyi -*social* nama-*cognitive processes*, kodwa lisho imbumba yokwenzeka kanyekanye ngokuhlangana, okusukela kokwenzeka emphakathini nokuphathelele nengqondo (*cognitive*).

URuddell beno-Unrau (2004) bathi ukufunda okubhaliwe kusho indawo lapho kwenzeka khona ukwakhiwa komqondo wokubhaliwe, okuyindawo ehlanganisa umfundi wombhalo, umbhalo kanye nekilasi lapho kwenzeka khona ukufunda, kanye nothisha. (p. 1464). Ngamanye amazwi laba bacwaningi, umbhalo kanye nekilasi bakuthatha njengento eyodwa, bese kuthi ezinye izingxenye zokufunda okubhaliwe kube nguthisha kanye nalowo ofundayo. Umfundi wombhalo unokubili okubalulekile. Okokuqala, yizimo eziphathelele nemizwa (*affective conditions*), okuhlanganisa izinto eziningi ezifana nogqozi nothando lokufunda kuze kufike kulokho akwaziyo okwenzeka emphakathini noma endaweni aphila kuyo, okuhlanganisa ama-*sociocultural values* nezinkolelo anazo mayelana nokufunda umbhalo nokufunda kwakhe esikoleni. Okwesibili izinto eziphathelele nengqondo, zihlanganisa ulwazi umfundi avele enalo

ngolimi, amakhono okuhlaziya amagama, amasu okufunda okubhaliwe, kanye nokuqonda ngekilasi kanye nokwenzeka kulo (Ruddell and Unrau, 2004, p. 1464).

Ukwazi komfundi ukwakha, alandelele bese enikeza incazelo (*to construct, monitor, and represent meaning*) kuchaza ukusetshenziswa kolwazi kanye nendlela olulawulwa ngayo. Lapho sekwakhiwa umqondo wombhalo ofundwayo, kusuke kuhamba phambili injongo namasu asetshenziswayo ngenkathi esebenzisa ulwazi olugciniwe ngakwaziyo nakholelwa kukho lowo ofundayo (p. 1464). Akholelwa kukho lowo ofundayo nakwaziyo yikhona okusiza ekuqinisekeni, ekuphikiseni kumbe ekuchitheni izinqumo azithathayo mayelana nencazelo entsha (Ruddell & Unrau, 2004, p. 1464). Izinkolelo uthisha avela enazo (*prior beliefs*) mayelana nokufunda okubhaliwe kanye nolwazi analo ngokufunda okubhaliwe kunomthelela kwakwenzayo nakucabangayo, ngoba kusuke kusukela ezehlakalweni ake ahlangebezana nazo noma ake azibone.

Ngamanye amazwi, ulwazi lukathisha nendlela alawula ngayo ukufunda kuhlenganisa izinqumo azenzayo lapho efundisa okuveza injongo yakufundisayo ukuqhubeka kwesifundo, indlela enza ngayo lapho efundisa. Lokhu kuhlenganisa ngisho ikilasi okufundelwa kulo, indlela ahlalisa ngayo abafundi, indlela ahlela ngayo umsebenzi, kanye namasu awasebenzisayo (Ruddell & Unrau p. 1466).

Ngesikhathi ukufunda okubhaliwe kuqala, isithombe esithile siyakheka emqondweni kathisha, acabange ngazokufundisa, okuzokwenziwa abafundi, amasu okufundisa azowasebenzisa, izindlela zokuphatha ikilasi, kanye nokwakhiwa komqondo okuzokwenzeka. Ulwazi uthisha analo nezinto akholelwa kuzo kunikeza imininingwane ehlenganisa indlela azoyisebenzisa ukufaka ugqozi kubafundi kanye nendlela azofundisa ngayo. Umbhalo ofundwayo kanye nekilasi okufundwa kulo, okuyingxenye yesithathu, kuneqhaza elikhulu okulibambayo ekufundeni kwengane. Lokhu kungenxa yokuthi nakho kunendawo yakho ebalulekile okuyithathayo, lapho ingane ifunda khona ukwakha umqondo ngekuqonda embhalweni. Ngesikhathi kwenzeka lokhu, umfundi wombhalo usuke engeyedwa ekilasini; usuke enothisha kanye nabanye abafundi. Kukuwo-ke

umbhalo nasekilasini lapho kwenzeka khona ukufunda okunomqondo, okulekelelwa nguthisha (p. 1466).

2.3.8 UKUFUNDA OKUBHALIWE NGOKWE-EMERGENT LITERACY THEORY

Igama elithi injulalwazi yokufunda nokubhala okufufusayo (*emergent literacy theory*) laqalwa nguMarie Clay (1966), ukuchaza okwenziwa izingane ezincane lapho zifunda okubhaliwe noma zibhala, noma ngabe zazingafundi noma zingabhali into enomqondo. UClay wayekholwa ukuthi ukufunda nokubhala kuqala ngesikhathi ingane izelwe kanti futhi kuyinto eqhubeka njalo (Tracey & Morrow, 2006, p. 85). Ngale ndlela i-*emergent literacy theory* yakhiwe isuselwa ezinkolelweni eziphathelene nezindlela okwenzeka ngazo ukuthuthuka kwengane ekufundeni nasekubhaleni ulimi (p. 85). Ngakho-ke enye yezinkolelo ezisemqoka yosonjulalwazi abacwaninga ukuthuthuka kwengane esafufusa ekufundeni nasekubhaleni; ukuthuthukiswa kwamakhono omane olimi (ukukhuluma, ukulalela, ukufunda, nokubhala), njengoba enobudlelwano. Kanti futhi ikhaya lengane linomthelela omkhulu ekufundeni kwayo (Tracey & Morrow, 2006, p. 87). Ngenxa yalokhu, le njulalwazi ichaza nangeqhaza elibanjwa yikhaya lengane ekuthuthukeni kwamakhono olimi, konke okuholela ekutheni ingane igcine ikwazi ukufunda nokuqonda okubhaliwe.

Kusemqoka ukuba kugcizelelwe ukuthi injulalwazi yokufunda nokubhala okufufusayo (*emergent literacy theory*), akukhona nje ukuthi ibheka ingane esencane ukuthi ifunda kanjani ukufunda nokubhala ngoba ayigxilile ekukhuleni ngokweminyaka yobudala, kodwa ibheka iqophelo lokwenza komfundi. Isibonelo; umuntu omdala angaba sezingeni lomfundi osafufusa (*emergent reader*), kodwa lokhu akusho ukuthi kudingeka abe neminyaka yobudala emithathu, emihlanu, kumbe eyisikhombisa ukuze abe ngumfundi osafufusa. Ngale ndlela lokhu kuchaza ukuthi kungenzeka umntwana athi eqambe efika ebangeni lesithathu noma lesine, abe esekwazi kudala ukufunda okubhaliwe. Uma-ke umntwana engumfundi ofunda kanzima (*struggling reader*), angahlala kuleli zinga lokuba ngumfundi osafufusa isikhathi eside, ngisho noma ngabe

usedlulile ebangeni lesithathu esikoleni, kumbe ahlale ekuleli zinga impilo yakhe yonke ngoba phela abantu abafani (Tracey & Morrow, 2006, p. 85).

Ngale ndlela, izingane ezisuke sezikwazi kahle ukukhuluma nokulalela, ziyavama ukuthi zenze kahle nalapho sekufanele zifunde okubhaliwe, kanjalo nalapho sekufanele zibhale. Kanti ingane engakakwazi ukukhuluma nokulalela kahle, iyavama ukuthwala kanzima lapho kufanele ifunde okubhaliwe kumbe ibhale (Tracey & Morrow, 2006; Morrow, 2005; Snow *et al*, 1998). UTeale benoSulzby (1986) kanye noTracey benoMorrow (2006) bagcizelela ukuthi bonke abantwana bayedlula esikhathini la bekwazi khona ukubona ubudlelwano phakathi kolimi olukhulunywayo kanye nolubhaliwe. Ngaleyo ndlela ukufunda okubhaliwe nokubhala akusiyo into umuntu angathi usefike ezingeni lapho 'esegogodile' kuyo engeke esaqhubeka nokufunda, kube sengathi akukho okungale kwakho. Ngenxa yokuthi *i-emergent literacy theory* iqhakambisa ukuthi amakhono abantwana okulalela, ukukhuluma, ukufunda umbhalo, nokubhala aqala kusukela ingane izelwe, lokhu kusho ukuthi igcizelela ubumqoka bekhaya lengane ngenxa yeqhaza elilibambile ekuthuthukiseni ingane ekutheni ikwazi ukufunda okubhaliwe kanye nokubhala (p. 86).

2.4 IZINDLELA ZOKUFUNDISA UKUFUNDA OKUBHALIWE (*READING APPROACHES / METHODS*)

Ziningi izindlela zokufundisa ukufunda okubhaliwe. Lokhu kuyenzeka kuwo onke amazanga emfundo (emabangeni aphansi, emabangeni aphakathi nendawo, kanye nasemabangeni aphezulu). Lezi zindlela sezake zatholwa ngabacwaningi abaningi kanye nothisha njengeziwusizo ekufundiseni ukufunda umbhalo. Kodwa-ke iqiniso ukuthi ukusebenziseka ngempumelelo kwanoma yiyiphi indlela yokufundisa okubhaliwe kweyeme ekutheni oyisebenzisayo uyisebenzisa kanjani. Ngikusho lokhu ngoba kungenzeka uthole ukuthi indlela ethathwa ngabanye njengesebenziseka ngempumelelo futhi elusizo, kodwa uthole ukuthi omunye akakwazi ukuyisebenzisa ngendlela ukuze imiphumela yokufundisa ukufunda okubhaliwe ibe yimpumelelo (Joubert, 2004; Joubert *et al*, 2008).

Nangale kwalokho, abantwana abafundiswayo abafani, yilowo nalowo wehlukile komunye. Lokhu kungasho ukuthi kukhona okungathi lapho usebenzisa indlela ethile ekubafundiseni, ibe yimpumelelo koyisebenzisayo, kodwa enye ingane kumbe iqembu elithile lezingane zingahluka, ngakho bese kusho ukuthi ayikwazi ukusebenziseka ngempumelelo kuzo. Kungagcizelelwa ukuthi njengoba ziziningi kangaka izindlela zokufundisa ukufunda okubhaliwe, kodwa ayikho nayinye indlela okungathiwa yiyonayona esebenziseka ngempumelelo kumbe engcono kunezinye. Isizathu salokhu ukuthi uthisha nothisha wehlukile komunye, kanjalo ingane nengane yehlukile kwezinye izingane. Ngakho-ke lokhu kusho ukuthi okusemqoka ukuthi indlela ethile isetshenziswa ngubani, kubani, kanjani. Kusemqoka ukuba kugcizelelwe ukuthi ikhono likathisha yilona elisemqoka ekwenzeni ukufunda kube yimpumelelo. Ngezansi ngezinye zezindlela ezisetshenziswa ngothisha ukufundisa ukufunda okubhaliwe emabangeni aphansi.

2.4.1 INDLELA YOKUFUNDISA IZINHLAMVU (*ALPHABET METHOD*)

Le ndlela indala kakhulu kodwa nanamuhla othisha basayisebenzisa. Ngale ndlela, abantwana bafundiswa izinhlamvu (*letters*) ngaphambi kokuba baqhubekele ekufundeni umbhalo. Iseyake yagxekwa ngabacwaningi abaningi ngokuthi ichitha isikhathi, nanokubukeka ingenangqondo ngenxa yokuthi kuthatha isikhathi eside kuthisha ukuba afundise izinhlamvu ngalunye ngalunye, phambi kokuba adlulele ekufundeni umbhalo (Joubert *et al*, 2008, p. 39). Lokhu kwenza ukuba ingane esafunda ukufunda okubhaliwe, kuthathe isikhathi eside ifundiswa nangemigomo yokubhala noma ukufunda okubhaliwe.

2.4.2 INDLELA YOKUFUNDISA NGEMISINDO (*PHONIC APPROACH*)

Lena yindlela yokufundisa ngemisindo ekade yaba khona. Le ndlela igxila empinyisweni yemisindo (*phonetics*), kanti futhi ibuye ibizwe ngokuthi yindlela yokufundisa ulwazi lwezinguquko zemisindo (*phonology*) noma yokufundisa imisindo (Joubert *et al*, 2008, p. 89). Le ndlela ixhumanisa okuzwakala ngendlebe kanye nalokho okubonakala ngamehlo, ayigxilile kuphela ekuphinyisweni kwemisindo njengasemagameni akhulunywayo,

kodwa nasezincazelweni nasekwakhiweni kwamagama. Ngale ndlela, imisindo ifundwa ngokulandelana okwenzeka ngandlela thize.

Lapho kusetshenziswa le ndlela, okugcizelelwa kakhulu ukufunda ngendlela enembayo (*reading accuracy*), kanti abantwana bagqugquzelwa ukuba bafunde amagama embhalweni enjengoba ebhaliwe. Ngaleyo ndlela, abafundi bagxishwa ngolwazi lwemithetho emayelana nokubhalwa kwamagama kanye nokupelwa kwawo, kanti futhi bafundiswa nobudlelwano obukhona phakathi kwemisindo nokupelwa kwamagama. Nokho-ke kunemibono eyahlukene mayelana nale ndlela. Abanye abacwaningi asebeke bacwaninga le ndlela bathi iyindlela ye-*bottom-up*, njengoba abanye beyibona njengendlela ye-*top-down*. Bathi uma umuntu ekwazi ukufunda umbhalo unjengoba unjalo, incazelo nokuqondisisa kuyalandela. Umbhalo uqukethe umlayezo, kanti ngokufunda umbhalo unjengoba ubhaliwe, umfundi wombhalo uyazitholela umlayezo oqukethe umbhalo. Ngakho-ke bathi akusikhona kodwa-ke ukufunda amagama enjengoba emile embhalweni kanye nokufunda ngokuqikelela ukuthi ufunda kahle okuyiyona nto esemqoka ngale ndlela, kodwa nokuqondisisa.

Lapho kusetshenziswa le ndlela, ulwazi lokuhlonza amagama luyafundiswa ngokuba kusetshenziswe izinhlamvu ezibhaliwe (*graphemes*), ezingaba nohlamvu olulodwa noma ngaphezulu (isibonelo, ngw). Isimelamsindo (*phoneme*) ingumsindo uhlamvu lolo oluwumele, ngamanye amazwi uphawu lwalokho okuzwa ngendlebe. Lapha abantwana bafundiswa onkamisa, ongwaqa kanye namaqoqwana emisindo (*blends*). Bayafundiswa-ke ukuhlanganisa umsindo nezimpawu ezihambisana nawo. Bafundiswa ukuhlanganisa imisindo bayiqocele ukutheni ibe ngamagama aphelele. Ngale ndlela, abantwana bakwazi ukufunda amagama angajwayelekile ngokunamathelisa umsindo nezinhlamvu ezithile kumbe amaqoqo ezinhlamvu. Kunezindlela ezimbili ezisetshenziswayo ze-*phonic method*, okuyi *synthetic* ne *analytical methods*.

Lapho kusetshenziswa i-*synthetic method*, imisindo ifundisa ngayodwa. Abantwana bafundiswa ukuthi izinhlamvu (*letters*) zimele umsindo othile, njengokuthi nje u-u umele u-uhhh, kanti u-s umele u-sss, futhi kufanele bakwazi ukusebenzisa le misindo kumbe

izimelamsindo ukwakha amagama. Ngakolunye uhlangothi, i-*analytical method* ifundisa umsindo njengengxenye yegama eliphelele. Isibonelo umsindo u-‘g’ umsindo kagogo. Abantwana bafunda amagama amasha ngesikhathi kufundwa lo msindo omusha. Nakuba lezi zindlela ezimbili zehlukana, umphumela uyafana ngoba ekugcineni ingane ifunda amakhono okwakha amagama ngokusebenzisa izinhlamvu noma iqoqwana lezinhlamvu. Lapho le ndlela isetshenziswa kahle, abantwana bayakwazi ukuzifundela ngokuzimela.

UJoubert nabanye (2008, p. 9) bathi le ndlela ihambisana nokusetshenziswa kwamasu athile anjengalana alandelayo:

- ukunamathelisa umsindo egameni elithile, njengokuthi nje umsindo u’d’ umsindo wedada.
- Ukubhala izinhlamvu zemisindo ukwakha igama emoyeni, phezu kwetafula, emhlane womunye umfundi, ozoqagela ukuthi igama lelo elibhalwa emhlane wakhe lithini.
- Ukusetshenziswa kwezithombe ukukhombisa amagama athile.
- Ukusebenzisa amagama asikiwe (*flash cards*) ukuzivoca ekuwabhaleni.
- Ukusebenzisa igama ezimweni ezahlukene.
- Ukuphindaphinda igama.

UJordaan (1991, p. 282) ugcizelela ukuthi abacwaningi abaningi bemfundo bayavumelana ngokuthi le ndlela isemqoka ezilimini ezincike kakhulu empimisweni njengesibhunu, isiZulu, isiXhosa, isiSuthu, kanye nesiPedi, kodwa ingaholela ekufundeni ngokubala amagama njengoba kulukhuni ukuhlukana nomkhuba wokuphimisa igama negama kulezi zilimi (p. 90). Nangale kwalokho, abanye abafundi bangathwala kanzima ekuhlanganiseni imisindo ukuba ibe ngamagama. Abantwana bangagcizelela kakhulu ekubizeni amagama ngendlela eyiyona ngendlela yokuthi kuze kulahleke okuyiyona nto esemqoka; ukuqondisisa umusho kumbe isigaba. Ngaphandle kwalokhu, eminye yemitheshwana yokusebenzisa le ndlela ingadala ukudideka kubantwana (Joubert *et al*, 2008, p.90).

Ububi bale ndlela yilobu obulandelayo:

- Isivinini sokufunda umbhalo siyehla ngoba abantwana bagxila ekufundeni igama negama.
- Ukuhamba kwehlo ngokushesha lapho kufundwa akuthuthuki kahle ngenxa yokuthi indlela amehlo ahamba ngayo lapho ingane ifunda awakwazi ukushesha agxumele egameni elilandelayo ngenxa yokuthi ajeqeza emumva ekuxhumaneni nomsindo wegama eselifundiwe.
- Ukugcizelela kusekufundeni ngendlela eyiyona, amagama abizwe ngendlela eyiyo (*correctness*), okuholela ekulahlekeni kwalokho okubalulekile, ukuqondisisa umbhalo.
- Ayiyikhuthazi ingane ukuba isebenzise ezinye izindlela zokuthola umqondo wegama njengezithombe nokunye.
- Ayiyikhuthazi ingane ukuba izifunde ngokuzimela. Abanye abafundi bemibhalo bayithola iwuhlupho kakhulu le ndlela, ngendlela yokuthi abaze bangaqala nokuqala ukuyisebenzisa ekufundeni ezinye izincwadi.

Ubuhle bayo le ndlela:

Ubuhle bayo kungaba ukuthi ingasetshenziswa njengethuluzi ukwakha umqondo wegama. Ingane engazithola ithwele kanzima ngokungalazi igama elithile elifundayo, ingavele iliphimise igama njengoba libhaliwe. Abantwana abafundiswe ngale ndlela, bapela kahle amagama (*spell accurately*). Lapho umfundi ezoba nezinkinga ekufundeni nasekubhaleni, kusheshe kubonakale lapho kusetshenziswa le ndlela, kanti ukuphendukezela amagama akuvami. Nakuba kunjalo-ke, umbuzo omkhulu kungaba ukuthi yiyona yiphi kanti injongo yokufunda umbhalo? Ukuba ingane ithuthukiswe ekufundeni umbhalo, izuze uthando lokufunda umbhalo, ifunde ngokuqondisisa, noma ukukhuthaza ingane ukuba ipele amagama ngendlela eyiyo, ithole ukufunda umbhalo kuyisinengiso (Joubert *et al*, 2008, p. 91)?

2.4.3 I-LOOK AND SAY METHOD

Le ndlela isukela enjulalwazini okuthiwa yi-*Gestalt*, egxila kokuphelele kunokuba igxile ezingxenyeni zokuphelele. Yaziwa kakhulu ngokuthi yi-*global method*. Iyindlela e-*analytical* ngoba igxila kokuphelele bese ihlaziya izingxanye zalokho (Joubert *et al*, 2008, p. 91). Ngokwe *Gestalt theory*, izingxanye zokuphelele zakha okuphelele, okuyi-*Gestalt*. Le *gestalt* yilokho umuntu ahlangebezana nakho ekuqaleni (Jordaen & Jordaen, 2000, p. 16). ULevy (2009) ubeka ukuthi i-*look and say method* ibuye yaziwe ngokuthi yi-*look and see* noma yi-*Whole Language Approach*.

Ngokwakhe uLevy, ngale ndlela ye-*look-and-say* ingane ifunda igama eliphelele lapho ilithi nhla, kunokuba ifunde uhlamvu nohlamvu lwegama noma lwemisindo. Ukufundisa igama eliphelele, uthisha usebenzisa amagama asikiwe (*flash cards*) nezithombe ukumela igama elithile. Uthisha angabiza igama aliphimise enzele ingane kunokuba kube yiyo ingane esho lelo gama isholo yena, bese uthisha ecela ingane ukuba ilibhale lelo gama. Ngaleyo ndlela lokhu kulekelela ekutheni kwande isibalo samagama ingane ekwazi ukuwahlonza nokuwaqonda, okusiza ekutheni ingane ikwazi ukulibona lelo gama. Imisho esikiwe (*sentence strips*) iyasetshenziswa ukufunda imisho. Amagama ayasikwa, igama negama elisemushweni lizihambeke lodwa, bese umusho uphinde wakhiwe kabusha, umiswe ngezindlela ezahlukeni. Ekugcineni, uthisha uxoxa indaba. Amagama akha indaba asuke ekhona emishweni esikiwe. Abafundi basebenzisa imisho esikiwe ukwakha indaba. Imisho iyabhidliza, abafundi bazakhele eyabo imisho ngawo.

Njengoba kungekho soka elingenasici, le ndlela nayo bayayigxeka abanye abacwaningi ngokuthi ayizinikezi izingane amathuluzi okukwazi ukuziphimisela zona ngokwazo amagama. Ngale ndlela, ingane ifunda ngekhandla kunokuba ifunde ukuthi izinhlamvu nemisindo kusebenza kanjani ndawonye ukwakha amagama aphelele. Yingakho-nje abanye abacwaningi bekholelwa ukuthi ukusebenzisa le ndlela ngokuyihlanganisa nendlela yokufundisa imisindo, kungasiza izingane ekufundeni amagama alukhuni.

2.4.4 INDLELA EYINGXUBE (*ECLECTIC APPROACH*)

Indlela engxube (*eclectic approach*) ihlanganisa indlela yokufundisa izimelamsindo (imisisindo) kanye ne-look-and-say method. Isebenzisa umusho kanye negama okuyizinto eziphelele, (Joubert *et al*, 2008, p. 92). I-Answers.com (2009) iveza ukuthi le ndlela isebenzisa izindlela ezahlukene ukuletha isixazululo lapho kufundwa, kumbe lapho kutholakala inkinga. Igama elithi '*eclectic*' lisukela egameni lesiGriki elithi *eklegin*, okusho ukukhetha. Isibonelo, umuntu one-*eclectic taste* yamaculo omshado uthanda izinhlobo ezahlukahlukeni zamaculo omshado, aqhamuka ezinhlotsheni ezahlukene zamaculo omshado kanye nasemasikweni ehlukeni. Lokhu kusho ukuthi ukusebenzisa le ndlela akusho khona ukuthatha okuyimbijana laphaya nalaphaya, kodwa konke lokhu okuyiwona maphuzu asemqoka ngaleyo naleyo ndlela kusetshenziswa ngempumelelo ukulekelela ingane ukuba yakhe umqondo ngekufundayo.

2.4.5. I-LANGUAGE EXPERIENCE APPROACH

UFlanagan (1995, p. 33) uthi:

The Language-Experience Approach to the teaching of reading is based on the understanding that language and culture are intertwined- we learn to use language according to the way the people in our immediate community (our parents, family, community, church) use the language.

Ngale ndlela, lokho ingane eke yakubona noma yakwenza noma kwayehlela (Grunning, 2005, p. 105) kusetshenziswa ukufundisa ukufunda okubhaliwe kanye nokubhala. Ingane ixoxa indaba yayo, ixoxe ngezehlakalo ezithile eke yazibona noma zayehlela, eke yakuzwa noma ngekubone esithombeni. Ingane ingachaza ngokwenzekile noma ngesehlakalo icele uthisha ukuthi akunikeze isihloko esithile abese esibhala ebhodini. Ingane ibe isifundela abangani bayo ekilasini. Ngale ndlela ingane yakha ibhuku layo lokufunda umbhalo noma incwadi yezindaba. Futhi ingane ifunda ukuthi izimpawu ezibhalwe phansi zimele amagama akhulunywayo nokuthi lezo zimpawu zingafundwa ziphindaphindwe zingaguquki kwezikushoyo. Abantwana 'bangafundisana' ukufunda imibhalo yomunye nomunye ngokushintshana. Ekuqaleni, ukufunda umbhalo

kungafundwa ngekhandla kodwa ekuhambeni kwesikhathi abantwana bangafunda ukuhumusha okubhalwe phansi. Ngaphandle kwalokhu, le ndlela ingagqogquzela ukuba abantwana bakopishe okubhalwe nguthisha, noma ngabe abakubhalayo kungaba namaphutha.

Le ndlela yokufundisa ukufunda okubhaliwe isetshenziswa ukukhulisa izinga lokufunda umbhalo unjengoba unjalo (*decoding*) nokufunda ngokuwuqondisisa. Abantwana abasafufusa badinga ukufundiswa nokuba babambe iqhaza bathuthuke ekufundeni kwabo. *I-Language Experience Approach* (LEA) ivumela abantwana ukuba bafunde okubhaliwe emazingeni ehlukene. Ngale ndlela, uthisha ufundisa izinto ezahlukene ngesikhathi esisodwa, esebenzisa amagama avela ngakubafundi kanye nolimi abalujwayele. Isukela emqondweni wokuthi ulimi kumele lusetshenziswe ukudlulisa imibono, imicabango, kanye nezincazelo (Vacca *et al*, 2006). Isibonelo sale ndlela, ukubhalisa abafundi indatshana. Lapha, abafundi bazakhela izifundo, besebenzisa ulimi lwabo abalusebenzisayo. Abafundi bangazakhela izindaba zabo, izindaba abazakha beyiqembu, abakubhalayo, ukufunda kuzwakale indaba noma inkondlo ifundwa nguthisha nabafundi. Le ndlela ingasetshenziswa enkulisa, ebangeni lokuqala noma lesibili ekufundiseni ukufunda kwekilasi lonke, nokugcina irekhodi lokwenza komfundi.

Ngale ndlela, izinto esezake zehlela umfundi noma wazenza zilekelela ekufundeni ulimi (Gunning, 2005, p. 105). *I-Language Experience Approach* iqala ngokuthi ikilasi lixoxe lonke, omunye nomunye axoxe indaba yakhe ngakwaziyo noma ngokwake kwamehlela. Emva kwalokho uthisha ucela abafundi ukuba bakhe indaba ngalokhu abakade bekuxoxa, akubhale eshadini elikhulu. Emva kwalokho uthisha ufunda le ndaba afundele ikilasi. Ngesikhathi abafundi befunda le ndaba, eqhamuka kwabebekusho, kwakheka ulwazimagama. Ukusukela lapha, uthisha usengagxila kokukodwa afundise ngakho-ke, kuye ngokuthi yikuphi okudingwa yikilasi lakhe.

2.4.6. I-WHOLE LANGUAGE APPROACH

I-Language Experience Approach iyingxenye ye-*Whole Language Approach*. Kule ndlela kunokugcizelelwa kobudlelwane obuphakathi kokulalela, ukufunda, ukukhuluma, kanye nokubhala. Abacwaningi bale ndlela bathi iyi-*top-down* ngoba umqondo wombhalo uncike olwazini oluyisisekelo noma oluvele lukhona kanye nomqondo oza nomfundi wombhalo. Umfundi wombhalo wakha imicabango engafakazelwanga (*hypotheses*) aqagele, acabange okuzokwenzeka embhalweni, alandele umbhalo ukuze aqinisekise lokho abekade ekuqagelile (Wren, 2009). Umbono ngale-*Whole Language Approach* ukuthi ukufunda kuzenzakalela nje ngokwemvelo, okungehlukile ekufundeni ukukhuluma. Abacwaningi bale ndlela, bavumelana ngokuthi ingane ephila lapho kuvame okubhaliwe, nehlala ekhaya lapho kunezinto eziningi ezibhaliwe, njengezincwadi, amaphephandaba, nomabonakude, ingakwazi ukufunda okubhaliwe ngaphandle komzabalazo omkhulu. Lokhu kungabandakanya ulwazi oluqhamuka kokukhulunywayo, okulalelwayo, olufundwa phansi, kanye nolubhalwayo, kuhlenganisa nezithombe (Wren, 2009).

Ingane encane ekilasini lapho kusetshenziswa khona le ndlela, ihlinzekwa ngencwadi elula, enezithombe, enokuphindaphinda kokubhaliwe, ngaleyo ndlela incwadi ize ijwayeleke enganeni futhi iyijabulele. Okuyiyona nto esemqoka ekufundiseni ngale ndlela ukuthi akukhona ukufunda ngobunyoninco noma ukufunda 'kahle' kodwa ukuba ingane iqondisise ekufundayo nokuba izuze uthando lokufunda, ikujabulele ukufunda okubhaliwe (Wren, 2009). Ngale ndlela, abantwana akulindelekile ukuthi bafunde igama ngegama elisembhalweni kodwa bayavunyelwa ukuba bafake awabo amagama noma ngabe engekho embhalweni lowo, inqobo nje uma lokho kunomqondo.

Ngakho-ke ngokwale ndlela, kuyacaca ukuthi ukufunda okubhaliwe kungeke kwathiwa kwenzeka ngendlela ethile ehlukile, kube nesikhathi esibizwa ngokuthi esokufunda umbhalo futhi kube nendlela eyodwa yokukwenza. Kusemqoka futhi ukuthi abantwana babe nezincwadi zokufunda noma ngabe bengakakwazi ukufunda, bajwayele okubhaliwe, ngoba lokhu kubakhuthaza ukuba bafunde okubhaliwe (Joubert *et al*, 2008, p. 95).

2.4.7. I-BALANCED APPROACH

UJoubert nabanye (2008, p. 94) babeka ukuthi le ndlela kumele kugcizelelwe ukuthi ayiyona indlela yokufundisa ukufunda okubhaliwe, kodwa ingamalungiselelo kumbe isendlalelo sokufundisa ukufunda okubhaliwe. Imbandakanya izindlela ezahlukene zokufundisa ukufunda okubhaliwe, amasu okufundisa okubhaliwe, kuye ngokwenza kwengane nengane. UStoicheva (1999) ubeka ukuthi *i-balanced approach* isho ukuhlanganisa *i-Whole Language Approach* nendlela yokufundisa ngemisindo (*phonic approach*). Abantwana bangeke bakwazi ukufunda okubhaliwe ngaphandle kokuba baqonde imisindo. Abantwana kumele bazi imisindo nezimelamsindo ezibhalwe phansi ukuze bakwazi ukufunda kahle.

Okuyiyona nto esemqoka ekufundiseni abantwana abancane ukufunda okubhaliwe, ukufundisa imisindo ngokuthi isetshenziswe embhalweni kunokuba ifundiswe ngayodwa, ukuze abantwana bakwazi ukwakha ubudlelwane phakathi kwezimelamsindo, imisindo kanye nomqondo oqukethwe amagama. UMnyango weMfundo uyakukhuthaza ukusetshenziswa kwendlela *ye-balanced approach*. Njengoba ngike ngachaza phambilini, le ndlela ihlanganisa izindlela eziningi zokufundisa, amasu okufundisa, kuye ngokwesidingo sengane kanye nendlela eyenza ngayo ekufundeni. UFarris nabanye (2004) bechaza *i-balanced approach* kanje:

A decision-making approach through which a teacher makes thoughtful decisions each day about the best way to help each child to become a better reader and writer. A balanced approach requires and enables a teacher to reflect on what he or she is doing and to modify instruction daily based on the needs of each individual learner. The modifications are drawn from a broad repertoire of strategies and sound understanding of children, learning and the theoretical bases of these strategies.

Ngala mazwi acashunwe ngenhla, kusobala ukuthi kusemqoka ukuba uthisha abe namakhono amasha usuku nosuku, aqinisekise ukuthi abafundi bakhe bathola okubafanele, bafunda okudinga bakufunde, nokuhambisana nezidingo zabo ezahlukene.

2.6 AMASU OKUFUNDISA UKUFUNDA OKUBHALIWE (*TEACHING STRATEGIES OF READING*)

Kungumsebenzi kathisha ukuqinisekisa ukuthi indawo afundisela kuyo ikulungele ukufunda ukuze abantwana bakwazi ukubamba iqhaza ekufundeni. Enye yezinto ezisemqoka ukuba uthisha akhethe amasu okufundisa afanele izingane zakhe ekilasini. Othisha basebenzisa amasu athile ukulekelela abantwana ukuba bathuthuke ekufundeni okubhaliwe. Ngenxa yokuthi izingane azifani, yileyo naleyo ngane yehlukile kwenye, uthisha kumele abheke lapho ekhetha amasu okufundisa ukufunda okubhaliwe ukuze aqiniseke ukuthi ayahambelana nezidingo zabantwana bakhe. Okukhulu kunakho konke, njengoba kunezindlela namasu amaningi ehlukeni asetshenziswayo ekufundiseni izingane ukufunda okubhaliwe, okusemqoka ukuba into emqoka igcinwe isemqoka. Lokhu kusho ukuthi, into emqoka ukusiza abantwana ukuba bakwazi ukufunda okubhaliwe futhi bakuthande. UDuffy (2009) ubeka kanje ukufakazela lokhu:

There is an old saying: "The main thing is to be kept the main thing."
....explaining skills and strategies is not the main thing in teaching reading.
The main thing is to inspire students to be readers. If we teach skills and strategies, but our students do not become readers, we fail. So, we must keep the main thing the main thing.

(p. 3)

Ngala mazwi acashunwe ngenhla, kuyacaca ukuthi into esemqoka ekufundiseni ingane akukhona ukuba kuchazwe izindlela zokufundisa kanye namasu, kodwa okumqoka ukuba ingane isizwe ukuba ikwazi ukufunda okubhaliwe, ukuze ibe ngumfundi wombhalo ophumelelayo. Ngamanye amazwi izindlela namasu okufundisa ukufunda okubhaliwe akusiyona into emqoka, kodwa okumqoka yinoma yini uthisha angayenza ukulekelela ingane ukuba ikwazi ukufunda okubhaliwe ngempumelelo. Ngaleyo ndlela, lokhu kusho ukuthi akukho neyodwa indlela noma isu okungathiwa yilonalona elifanele ukufundisa ingane ukuze iphumelele, kodwa yilokho uthisha akwenzayo kanye nokuthi ukwenza kanjani okuyizona zinto ezisemqoka. Lokhu kungenxa yokuthi amanye amasu angafanela ukusetshenziswa kwabanye abafundi, kodwa angasebenzi komunye umfundi.

Ngenxa yalesi sizathu, lokhu kusho ukuthi uthisha akaboshiwe ukusebenzisa indlela noma isu elifanayo kuzo zonke izingane zakhe, kodwa ingane nengane yiyona okumele isizwe ngokwezidingo zayo. Ngamanye amazwi uthisha kulindeleke ukuba asebenzise amasu okufundisa ahlukahlukene. Isibonelo, u-AD-Heisat, noMohammed, noKrishnasamy kanye no-Assa (2009) benza ucwaningo ngokusetshenziswa kwamasu okufundisa ekuthuthukiseni ukukwazi ukufunda okubhaliwe kothisha basezikoleni zamabanga aphantsi eMalaysia. Bathola ukuthi nanxa othisha babewazi amasu ababengawasebenzisa okufundisa ukufunda ezinganeni ezicathulayo ekufundeni umbhalo, babengawasebenzisi ngendlela okwakungalindeleka ukuba bawasebenzise ngayo (AD-Heisat *et al*, 2009, p. 310).

Amanye amasu asetshenziswa ngothisha yilawo abawasebenzisa ngaphambi kokufundisa isifundo leso (*pre-reading strategies*), amanye yilawo abawasebenzisa ngenkathi ukufunda okubhaliwe kuqhubeka (*during reading strategies*), kanti amanye bawasebenzisa emva kwesifundo (*after reading strategies*). Lokhu kuchaza ukuthi amasu okufundisa ahlukaniswe izigaba ezintathu, kuye ngokuthi uthisha usekusiphi isigaba sokufundisa. Izibonelo zamasu angasetshenziswa ngaphambi kokuqala ukufunda (*pre-reading strategies*) yilezi: ukuxukuza ulwazi lwabantwana abavele benalo ngento ethile (*activating prior knowledge*), *brainstorming*, nokubikezela okuzokwenzeka (*prediction*). Kanti amasu asetshenziswa ngesikhathi ukufunda okubhaliwe kuqhubeka (*during reading*) yilana: ukufingqa ngamazwi umbhalo, ukwakha imibuzo ukuqhathanisa nokuhlola ukuthi bayalandela yini, ukuthola indikimba, i-*visualizing*, ukuzilungisa (*self correction*).

Kanti amasu asetshenziswa emva kokwethulwa kwesifundo kubandakanya lana alandelayo: ukufunda ngokulekelelana noma ngokwabelana (*shared reading*), ukubuza, ukuqinisekisa obekucatshangiwe ukuthi kuzokwenzeka, ukubhala ama-*assignments*, namanye amaningi. Kodwa-ke nakuba emaningi kangaka amasu okufundisa ukufunda, lapha akuzukuxoxwa ngawo onke, kodwa kuzokhethwa ambalwa ahambisana nokufunda okusafufusa. Endimeni elandelayo ngizoxoxa ngamasu ambalwa asetshenziswa

ekufundiseni ukufunda emabangeni omathathu esifundo (ngaphambi, maphakathi nendawo, nangemva kokuphela kwesifundo).

2.5.1 AMASU ASETSHENZISWA NGAPHAMBI KOKUFUNDWA KOMBHALO (*PRE-READING STRATEGIES*)

Amasu asetshenziswa ngaphambi kokuba umbhalo uqale ukufundwa alekelela umfundi ukuba athole izithombe ngokuzokwenzeka embhalweni, kuthi nalokho obekunganika ingane inkinga, kuxazululeke ingakangeni embhalweni ezowufunda, bese kuba lula ukuwulandela. Lokhu kwenza ukuba ingane ibuyise embhalweni lokho ekwaziyo, ezodinga ukuba ikuqhathanise nolwazi ezoluthola embhalweni (AD-Heisat *et al*, 2009, p. 312). Uthisha ubamba iqhaza elibalulekile kunoma yisiphi isigaba sesifundo lapho kufundwa khona umbhalo, elekelela ingane ukuba ikhumbule okuthile ekwaziyo okuzodingeka lapho isifunda umbhalo (p. 312).

2.5.1.1 UKUBIKEZELA (*PREDICTION*)

Lokhu kusho ukuthi ingane iqagele noma ibikezele ukuthi kuzokwenzekani embhalweni, kodwa futhi lokhu kungasebenza nalapho ukufunda kuqhubeka, kungagcini nje ngaphambi kokuba kuqale ukufundwa umbhalo. UJoubert nabanye (2008, p. 116) lapho bechaza lokhu bakuchaza kanje:

if a learner can predict what will happen next from what he has read, it implies that he can deduce meaning. This strategy can be applied only if the reader understands what he has read and understands how one incident can lead to the next...

Ngakho-ke kubalulekile ukuthi izingane zinikezwe ithuba lokuzifundela, zizitholele zona ngokwazo umlayezo osendabeni, zingatshelwa nguthisha ngokuzokwenzeka embhalweni. Lokhu kusiza ekwenzeni abafundi babe nelukuluku lokuwufunda lowo mbhalo.

2.5.2 AMASU ASETSHENZISWA NGESIKHATHI UKUFUNDWA KOMBHALO KUQHUBEKA (*DURING-READING STRATEGIES*)

Lana ngamasu alekelela ingane ukuba ithuthuke ekufundeni ngokunganqikazi noma ngokungangingizi, ikakhulukazi lapho kukhulunywa noma kufundwa umbhalo. La masu alekelela ingane ukuba ikwazi nokubona okuyiwona mqondo oqukethwe noma ingqikithi yombhalo. Ezinye zezibonelo zalolu hlobo lwamasu yilana: ukuqagela ngokusebenzisa amagama asondelene nalokho okuchazwayo (*guessing word meanings by using context clues*), ukwakhiwa kwamagama kulandela ukusebenzisa okuthile okusondelene nakho, okunikeza umqondo ngalawo magama okufanele akhiwe (*word formation clues*), ukuhambisa amehlo ngokushesha ucinge into ethile embhalweni (*skimming and scanning*), ukucabanga ngokuzokwenzeka embhalweni (*predicting text content*), ukuthola umusho ongumgogodla wesigaba okuyiwona uqukethe umqondo wesigaba (*identifying topic sentences that contain the main idea of the paragraph* (Ad-Heisat et al, 2009, p. 312).

Ngenxa yokuthi abantwana badinga amasu ehlukeni ekufundisweni, lolu hlobo lwamasu lungaba lukhuni ukufundiseka. Yingakho nje lolu hlobo lwamasu lubuye lubizwe ngokuthi amasu ayinselelo (Alvarez & Risko, 1989; AD-Heisat *et al*, 2009). Ngezansi yisibonelo sesu elingasetshenziswa nguthisha ukuze abone ukuthi usahambisana yini nomfundi amfundisa umbhalo.

2.5.2.1 UKUZILUNGISA (*SELF CORRECTION*)

Lokhu kuchaza ukubuyela egameni elisekugcineni, umusho osekugcineni, noma isigaba sokugcina, ukuthola lapho umntwana elahleke khona. Lokhu kubalulekile kubantwana abasakhulayo ukuze bakhule bekwazi ukufunda ngokuzimela (Joubert nabanye, 2008, p. 116).

2.5.3 AMASU ASETSHENZISWA NGEMVA KOKUFUNDWA KOMBHALO (*AFTER-READING STRATEGIES*)

Lana ngamasu alekelela ingane ukuba ithole umqondo ojulile ngalokho ekufundayo, kwande ulwazi evele inalo mayelana nalokho efunda ngakho. Amanye amasu ayilolu hlobo yilana ahlanganisa ukuphinda ufunde futhi umbhalo, uhlole injongo yombhalo, ukuqinisekisa lokho obekuqageliwe noma obekucatshangwe ukuthi kuzokwenzeka mayelana nombhalo ngesikhathi kungakangenwa kuwo, ukubhala isifingqo, ukujejeza, imibuzo, kanye nokwakha ubudlelwano phakathi kokufundwa ngakho nobuyena umntwana noma ngempilo yakhe (Christen & Murphy, 1991, cited in AD-Heisat *et al*, 2009, p. 312). Ngezansi yisibonelo esisodwa sesu elingasetshenziswa nguthisha esigabeni esingemva kokufundwa kombhalo.

2.5.3.1 UKUQINISEKISA (*CONFIRMATION*)

Leli yisu lapho ingane ikwazi ukuqinisekisa lokho ebikuqagelile ekuqaleni, uma ngabe kwenzeke njengokuqagela kwayo. Uma kungahambanga kanjalo, kulapho umfundi ethola khona ukuthi abekuqagelile akuzange kube yikho. Lokhu kungeke futhi kwathiwa yisu elisebenza ekupheleni kwesifundo, lingasebenza noma kuphi ngesikhathi isifundo siqhubeka. UJoubert nabanye (2008) bachaza kanje lapho bechaza ngaleli su lokufundisa okubhaliwe:

This refers to the ability to establish whether the prediction about the further development of the text is realized as well as to determine whether that which has been read makes sense. If the text does not make sense, the reader must be able to correct himself.

Ngaleyo ndlela kubalulekile ukuthi izingane zizitholele zona ukuthi ebezikuqagelile kube njengoba bezikuqagelile yini noma cha. Uma kunjalo, izingane ziyakujabulela ukuqagela ngento bese okwenzeka embhalweni kuhambisane nebezikucabangile ukuthi kungahle kwenzeke. Kanti nalapho kwenzeka okwehlukile, izingane ziyakujabulela ukufunda ngento entsha. Yingakho nje uthisha kufanele abe nezincwadi ezahlukeni zemibhalo, kungabi yincwadi eyodwa ngoba lapho incwadi iyodwa, abantwana baze bayejwayele, bangabe besaba nandaba nayo.

2.7 IKILASI LOKUFUNDELA NJENGENDAWO EBALULEKILE EKUFUNDENI UKUFUNDA OKUBHALIWE

UDenise Young (2002) uthi ikilasi yikhaya elikude nekhaya lengane. Ukusho lokhu uYoung ngoba echaza ukuthi ikilasi akudingi ukuba kube yindawo eyesabekayo enganeni, ikakhulukazi esencane. Kodwa kunalokho ingane kumele ikujabulele ukuba sekilasini. Ezinye zezinto ezenza ikilasi likulungele ukufunda ukuba umoya osekilasini ube mtoti phakathi kukathisha nabafundi, phakathi kwabafundi bebodwa, kuvunguze umoya wothando nokunakekela, njalunjalo (Young, 2002; Kumar, 2007). Ngaphandle kwalokhu, laba bacwaningi babuye bachaze ukuthi ikilasi phela uma lifana nekhaya kudingeka libe lihle, lingabi nezimpahla eziyimfucuza njengefenisha engasebenzi, ukukhanya kungene kahle, lifudumale lapho kumakhaza, liphole kamnandi lapho kushisa, njalunjalo. Kanti noJoubert nabanye (2008, p. 112) bababeka ukuthi ekilasini kumele kube nekhona elinezinto zokufunda, okumele lihehe abafundi ukuba baye kulo bazifundele noma yiyiphi incwadi, iphephandaba, iphephabhuku, ukhaphethi wokuhlala abafundi lapho befunda ekhoneni lokufunda, umqamelo wokuhlala, nokunye okuningi.

2.8 IZINKOLELO NOKUFUNDISWA KOKUBHALIWE (*BELIEFS AND THE TEACHING OF READING*)

Izinkolelo ngezinye zezinto ezenza othisha babambelele kulokho abakholelwa yikho. Izinkolelo othisha abanazo zinomthelela kwabakwenzayo ekilasini, okungahlanganisa izindlela namasu okufundisa, izinjulalwazi abazisebenzisayo, indlela abahlela ngayo umsebenzi wabo, nokunye (Pajares, 1992; William & Burden, 1997; Farrell, 2005, Chou, 2008; Nkosi, 2010; Nkosi & Mbatha, 2009). Lokhu kuveza umqondo wokuthi uma lezo zinkolelo kungezilusizo, ziba nomthelela omuhle kwabakwenzayo othisha lapho befundisa izingane. Kanti lapho lezo zinkolelo zingenalusizo, zingadala inkinga ekutheni kuthi nalapho sekukhona isidingo sokuthi basuke kuzo, kodwa kube lukhuni ukwenzenjalo. UPardo (2004) uqinisekisa ukuthi lapho othisha bekuqonda kahle okumele kwenzeke lapho befundisa ukufunda okubhaliwe, bangazifundisa kahle kakhulu izingane ukuba zikwazi ukubhala nokufunda okubhaliwe (p. 272). Lokhu kungenxa yokuthi

ucwaningo luveza ukuthi abakwenzayo othisha nabakholelwa yikho lapho befundisa kuba nomthelela kwabakwenzayo ekilasini lapho befundisa (Nkosi & Mbatha, 2009; Pajares, 1992; William & Burden, 1997; Farrell, 2005; Lapp *et al*, 2005; Chou, 2008). Lokhu kukhombisa ngokusobala ukuthi lokhu kunomthelela ngisho nakuzo izindlela zokufundisa lapho belekelela abafundi ukuze bathuthuke ngokwazi ukufunda okubhaliwe.

2.9 UKUHLOLWA KOKUFUNDA OKUBHALIWE

uJoubert nabanye (2008, p. 128) babeka ukuthi lapho uthisha ehlola ukufunda okubhaliwe, ukwenza lokhu esebenzisa izindlela zokuhlola ezihambisana nokufunda okubhaliwe, ukuze ahlole ukuthi izindlela namasu abewasebenzisa kusebenziseke ngempumelelo yini, nokuthi ingane ifunda ngendlela okulindeleke ukuba ifunde ngayo, futhi iyathuthuka ekufundeni okubhaliwe. Isibonelo, lapho umntwana ehluleka ukufunda umbhalo, kusuke kuchaza ukuthi umbhalo asuke ewufunda usuke ungaphezu kwezinga lakhe lokufunda, kuye kufanele anikwe omunye ongaphansi ngokwezinga. Lokhu kungenxa yokuthi umntwana nomntwana wehlukile kwabanye, kanti futhi akaqhudelani namuntu, okusho ukuthi uthisha kumele amlekelele ekutheni aphumelele ngokwakhe, angaqhathaniswa nabanye abafundi ekilasini (Joubert *et al*, 2008, p. 128).

2.9 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngocwaningo oselwake lwenziwa mayelana nokufunda okubhaliwe eNingizimu Afrika naphesheya kwezilwandle. Ngixoxile nangezinjulalwazi ezahlukenene ezizama ukuchaza indaba yokufunda okubhaliwe, ngaxoxa kafushane ngenjulalwazi esetshenzisiwe ukuhlaziya okutholakele ngenxa yokuthi kuxoxwa kabanzi ngayo esahlukweni sesine. Ngaphandle kwalokhu, ngixoxile nangezindlela namasu okufundisa ukufunda okubhaliwe. Ngixoxile futhi nangezinkolelo nokufundisa okubhaliwe, ukuze kucace ukuthi izinkolelo othisha abanazo zinomthelela kwabakwenzayo lapho befundisa. Esahlukweni esilandelayo ngizoxoxa ngezindlela ezisetshenzisiwe ekutholeni ulwazi locwaningo

ISAPHLUKO 3

UMKLAMO NEZINDLELA ZOCWANINGO

3.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngokubuyekwezwa kwemibhalo. Ngixoxe ngocwaningo oseluke lwenziwa mayelana nokufunda okubhaliwe / umbhalo eNingizimu Afrika nakwamanye amazwe aphesheya kwezilwandle. Ngixoxe nangezinjulalwazi ezahlukene zokufunda okubhaliwe, kuhlenganisa naleyo esetshenziswe ukuhlaziya ulwazi olutholakele okukhulunywe kafushane ngayo esahlukweni esedlule ngenxa yokuthi kusazokhulunywa kabanzi ngayo esahlukweni sesine. Ngixoxe nangezindlela namasu okufundisa ukufunda okubhaliwe, ngagcina ngokubukeza imibhalo emayelana nocwaningo lwezinkolelo zothisha nobudlelwano ezinabo ngabakufundisayo. Kulesi sahluko kuzokhulunywa ngomklamo nezindlela ezisetshenzisiwe ukuqoqa ulwazi locwaningo ukuze kutholakale izimpendulo zemibuzongqangi yocwaningo. Kuzokhulunywa ngezindlela ezalandelwa ekuqoqeni ulwazi olwaludingeka, kulandele izindlela zokuhlaziya. Emva kwalokho kuzoxoxwa ngenkambiso elungileyo eyalandelwa ukuze ucwaningo lungephuli imigomo yenkambiso elungileyo. Ngaphandle kwalokhu kuzovezwa ukuthi yikuphi umcwaningi akwenza ukuze aqinisekise ukuthi ucwaningo kube ngolukholekayo nelinobuqiniso. Kubalulekile ukukhumbuza umfundi walo mbiko ukuthi imibuzongqangi ephendulwa yilolu cwaningo mithathu futhi yilena elandelayo:

- (i) Othisha bamabanga aphansi bathini ngokufundisa ukufunda okubhaliwe emabangeni aphansi esiZulu ulimi lwasekhaya?
- (ii) Othisha bakufundisa kanjani ukufunda okubhaliwe olimini lwasekhaya lwesiZulu kubafundi bamabanga aphansi?
- (iii) Kungani othisha bamabanga aphansi befundisa ukufunda okubhaliwe ngendlela abakwenza ngayo olimini lwasekhaya lwesiZulu?

Le mibuzongqangi yiyona elawula izindlela namasu asetshenziswe ukwenza lolu cwaningo.

3.2 UMKLAMO NEZINDLELA ZOKUQHUBA UCWANINGO

3.2.1 IPHARADAYMU (*PARADIGM*)

I-pharadaymu inikeza uhlaka lwamagama okuyiwona alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile. UBurrell benoMorgan (1979, p. 24) babeka ukuthi ukuba ngaphansi kwepharadaymu kusho indlela obuka ngayo umhlaba. Futhi-ke nangempela i-pharadaymu ibizwa ngokuthi ukubukeka komhlaba (*world view*) (Patton, 1990, p. 37). Lolu cwaningo-ke nalo lungaphansi kwepharadaymu ngoba lubuka umhlaba ngehlo lepharadaymu olungaphansi kwayo, i-*constructivist paradigm*.

USherman (1995), noBerger benoLuckmann (1967), kanye noRowlands (2005, p. 83) bathi i-*constructivism* ithungatha incazelo ezintweni eziphathelele nomphakathi noma nenhlalo yabantu futhi igcizelela ukuthi abantu bayazakhela izikhungo zabo, imigomo elawula lezo zikhungo noma amaqembu abo enhlalo. Njengokuthi nje i-*constructivist paradigm* igcizelela ubumqoka bokuba kubhekwe ukuthi abantu abathile abehlukahlukene bazakha kanjani izinkolelo zabo noma lezo zinto abakholelwa kuzo (Lincoln & Guba, 1989, pp. 44-45). Ngaleyo ndlela, lolu cwaningo luhlose ukubheka ukuthi othisha basemabangeni aphantsi (ibanga lesibili nelesithathu) bakufundisa kanjani ukufunda okubhaliwe, futhi bakuchaza kanjani. Lokhu kuveza umqondo wokuthi abakwenzayo nabakushoyo bakwenza ngoba bekholelwa ukuthi kufanele kwenzeke ngendlela abakwenza ngayo. Kungenxa yalesi sizathu-ke ukuba le pharadaymu ifanelane nalolu cwaningo.

3.2.1.1 I-CONSTRUCTIVIST PHARADAYMU (*CONSTRUCTIVIST PARADIGM*)

I-*constructivism* yindlela esetshenziswa wothisha ekufundiseni izifundo ezahlukene, kanti futhi ivela ocwaningweni lokucubungula ukuthi abantu bafunda kanjani (Farstrup & Samuels, 2003, p.26). Njengoba oFarstrup no Samuels bebeka, lokho okufundwayo kungeke kwahlukaniswa nendawo noma nesimo okwenzeka kuso. Ngakho-ke i-*constructivism* igcizelela ukuthi abantu abathile noma abantu bamaqembu athile enhlalo bazakha kanjani izinkolelo zabo, noma izinkolelo abanazo ngezinto abazenzayo.

Ngamanye amazwi benza kanjani ukuthi abakwenzayo kubonakale kuyiyona nto okumele ithathwe njengefanele yenziwe. Abacwaningi abanengi bayavumelana ngokuthi umuntu nomuntu uzakhela yena ulwazi kunokuba aluthole kwabanye abantu. Ngale ndlela, ama-*constructivists* avumelana ngokuthi ingane ifunda kangcono lapho izitholela yona ulwazi ngokuba izibonele into ethile yenzeka futhi ibambe iqhaza elibalulekile ekufundeni kwayo (*Language of Learning*, 1997).

I-*constructivism* ibeka ukuthi ulwazi akukhona nje ukuthi lumayelana nomhlaba, kodwa lwakhiwa yiwo umhlaba (*knowledge is not about the world, but rather constitutive of the world*) (Sherman, 1995). Lokhu kusho ukuthi ulwazi aluyona nje into eyisimbelambela esibekwe laphaya ukuba lowo nalowo ofuna ulwazi avele azitapele alusebenzise, kodwa ulwazi lwenziwa ngumuntu, ekwenza lokhu ngakubonile ngaleyo nto afunda ngayo. Lokhu kusho ukuthi lapho kufundwa okubhaliwe, i-*constructivism* igcizelela ukubaluleka komfundi okunguye ofundayo, uthisha ofundisayo nendawo okufundwa kuyo.

Injongo enkulu ye-*constructivism* ukwakha abantu abazobamba iqhaza elibalulekile ezintweni ezenzakala endaweni abaphila kuyo. Ngaleyo ndlela abantwana kumele banikezwe ithuba lokuba babambe iqhaza elibonakalayo ekufundeni kwabo nabakwenzayo (Farstrup & Samuels, 2003). Ngamanye amazwi, i-*constructivism* isenza siqonde kahle ukuthi ukufunda kusho ukubamba iqhaza ekufundeni kwakho wena ofundayo uqobo, ukuze kube ngokunomqondo noma okunezithelo ezinhle; ngokuba ube yingxenye yokwenzeka emphakathini, ngokosikompilo, ngokwepolitiki nangokuncike emlandweni othile. Ngale kwalokhu, ama-*constructivists* ayakugcizelela ukuthi akunamqondo ukuba uthisha avele azithathele eyedwa nje izinqumo ngokuzofundwa bese evele enikeza abantwana ulwazi, ngaphandle kokuba abenze babe yingxenye yokufundwayo futhi babonakale bebambe iqhaza elibonakalayo ngabakufundiswayo, aphinde ahlole ukwenza kwabo ekwakheni umqondo. Ngamanye amazwi uthisha kumele abeke ingane phakathi nendawo kube yiyona esemqoka ekufundeni, yena akhombe kuphela indlela kumbe ayibonise. Ngale ndlela, i-*constructivist paradigm* ihambisana kahle nalolu cwaningo oluhlose ukubheka ukuthi ingane ithuthuka kanjani ekufundeni okubhaliwe, okuyinto esemqoka emfundweni yayo futhi okuyiyona nto eyisisekelo

semfundo njengoba onke amanye amakhono olimi encike ekufundeni okubhaliwe (Pretorius, 2000, 2002; Rosenblatt, 2004; Ruddell, 2004; Segalwe, 2006; Sweet & Snow, 2003). Kanjalo-ke nayo i-*constructivist paradigm* igcizelela ukuthi ulwazi lwakheka kanjani enganeni efunda okubhaliwe.

3.2.2 UCWANINGO LOBUNJALO BOTHO (*QUALITATIVE RESEARCH STUDY*)

Lolu wucwaningo lobunjalo botho (*qualitative research study*). UCreswell (2009) uthi abacwaningi bocwaningo lobunjalo botho baqoqa ulwazi oludingwa ucwaningo kulabo abangabahlanganyeli bocwaningo, besendaweni ababa kuyo nsukuzonke (abasebenza noma abahlala kuyo) benza izinto abavama ukuzenza njengokwejwayelekile. Abacwaningi bocwaningo lobunjalo botho baqoqa ulwazi ngesikhathi labo abangabahlanganyeli bocwaningo besesimweni esejwayelekile, babuke ukuthi yikuphi abakwenzayo noma abakukhulumayo, njalunjalo (p. 175). Ubeka kanje uCreswell (2009, p. 175):

Researchers do not bring individuals into a contrived situation nor do they typically send out instruments for individuals to complete. This up close information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. In the natural setting, the researchers have face to face interaction overtime.

Le ndlela yocwaningo iyahambelana nalolu cwano ngoba ukuze ngithole ulwazi olwaluzophendula imibuzongqangi kwadingeka ukuba ngiye ezikoleni lapho ngangizoqoqa khona ulwazi kothisha ababefundisa ibanga lesibili nelesithathu ezikoleni zamabanga aphantsi ezisendaweni yaseMlazi. ULincoln benoGuba (1985) babeka ukuthi ucwaningo lobunjalo botho ‘*yi-natural inquiry*’ lapho kungekho into eyenzekayo engathathwa njengengenamsebenzi noma ithathwe noma yikanjani, futhi ongeke wachaza ngayo ungakayicwaningi. Nanxa izingxoxo nabahlanganyeli bocwaningo kanye nokubukela othisha befundisa (*observations*) kwaba yizindlela ezibalulekile ekuqoqeni ulwazi locwaningo, akuzange kube khona kunonga okwenziwa noma engazakhela khona ngokwami, kodwa konke okwasetshenziswa njengolwazi oluqoqwe kwabacwaningwayo kwaba njengoba kunjalo.

OLeedy beno-Ormrod (2005, p. 133) babeka ukuthi ucwaningo lobunjalo botho lwenziwa ngumcwaningi, aye kwabacwaningwayo besesimweni abahlale bekuso, hhayi benze ngendlela ehlukile ngenxa yokuthi kukhona yena njengomcwaningi. Njengoba lolu cwaningo lwenziwa ezikoleni zamabanga aphansi, ukuze kutholakale ulwazi, umcwaningi waba nezingxoxo ezisakuhleleka (*semi structured interviews*) nothisha abafundisa isiZulu ulimi lwasekhaya emabangeni esibili nawesithathu, waphinda waya emakilasini wababuka ngenkathi befundisa njengokwejwayelekile. Umcwaningi wagcizelela ukuba bangaze bashintsha endleleni abavame ukwenza ngayo lapho befundisa njengoba wabe engafikile kubona njengomhloli, kepha okwakhe kwabe kungukubuka lokho abakwenzayo, alalele nabakukhulumayo.

Kuyaphawuleka ukuthi ucwaningo lobunjalo botho lunezimpawu zokuhumusha, ezihlose ukuthola izincazelo ngokwenzekayo noma abakwenzayo noma okubenzakalelayo labo abacwaningwayo, kanjalo nokuhunyushwa kwalezo zincazelo ngumcwaningi (Hoepfl, 1997, p. 4). Ngokufanayo, uSherman benoWebb (1988, p. 7) nabo bayavumelana nabanye abacwaningi, bachaza ucwaningo lobunjalo botho njengocwaningo olwenziwa kulabo abacwaningwayo, besesimweni abaphila kuso ngokwejwayelekile. Lokhu kuyahambisana nalolu cwaningo ngoba izincazelo ezatholakala ngokwabe kwenzeka ezikoleni nalokho okwakhulunywa ngothisha ngesikhathi senhlololwazi/ sezingxoxo nomcwaningi, yikhona okwabe sekuhunyushwa ngesikhathi sokuhlaziywa kokutholakele.

Okunye futhi okuphawulekayo ngocwaningo lobunjalo botho ukuthi luyakwazi ukuvumela ukusetshenziswa kwemithombo eyahlukahlukene ekuqoqweni kolwazi (Denzin & Lincoln, 1994; Cohen, Manion & Morrison, 2000, 2007; Creswell, 2009). Laba bacwaningi bavumelana ngokuthi abacwaningi bobunjalo botho bavama ukuqoqa ulwazi oludingwa ucwaningo besebenzisa izingxoxo, bebhaka nokwenziwa ngabacwaningwayo, babuye basebenzise nolwazi abaluthola kokubhaliwe. Yisona sizathu-ke esenza umcwaningi wasebenzisa lezi zindlela zokuthola ulwazi. Ulwazi olutholakala kokubhaliwe lwatholakala ezintweni ezifana nomgomo wolimi lwesikole kanye neminye imithombo othisha abayisebenzisayo, abathembele kuyo futhi ebasiza ukuqonda ngokufundisa ukufunda emabangeni aphansi, okufana nezincwadi ze-*Foundations for Learning*, imisebenzi yezingane, nokunye. Lokhu kwasiza ekutheni

umcwaningi aqonde kahle ukuthi othisha bathembela kuluphi ulwazi ekufundiseni ukufunda umbhalo kula mabanga ayecwaningwa.

Ngamanye amazwi, ucwaningo lobunjalo botho lungathathwa njengesibuko noma ifasitela esingakwazi ngalo ukubuka siphinde siphawule ngezinto eziphathelele nenhlalo yabantu. Lezo zinto zingamandakanya imibuzo ephathelele nenjulalwazi ngokuthi abantu abathile baphila kanjani, izikhungo ezithile zisebenza kanjani, nanezindlela noma amaqembu abantu abathile ababuka ngayo noma abathatha ngayo izinto ezenzeka ezimpilweni zabo (Cohen, Manion & Morrison, 2004). Ngale ndlela umcwaningi wobunjalo botho ubheka ukwenza kwabacwaningwayo kanye neqhaza abalibambile ngesikhathi socwaningo, akubuke lokhu akuhlanganise nolunye ulwazi aluqoqayo mayelana nalolu cwaningo. Lokhu kungenxa yenkolelo yokuthi umcwaningi angebe nje phakathi nendawo aziqhelelanise nolwazi nobufakazi abuthole ngenkathi eqoqa ulwazi oludingwa ucwaningo (Mason, 2003).

UNieuwenhuis kuMaree (2008, p. 50) ugcizelela ukuthi ucwaningo lobunjalo botho luzama ukuqoqa ulwazi olucebile, oluchaza kabanzi ngesimo noma ngento ethile noma ngabantu abathile ngenhloso yokwakha isithombe salokho umcwaningi akucwaningayo. Lokhu kwenza kube semqoka ukuthi umcwaningi wobunjalo botho akwazi ukuxoxisana noma abuke abantu labo acwaninga ngabo benza abakwenzayo ngendlela abajwayele ukwenza ngayo kuleyo ndawo abakuyo, aphinde ahlaziye ulwazi olutholakele ocwaningweni, akhe izindikimba ngakutholayo (Nieuwenhuis, 2008; Terreblanche, Durrheim & Painter, 2006). Yingakho nje oLeedy beno-Ormrod (2005, p. 134) bephawula ukuthi ucwaningo lobunjalo botho lungakwazi ukuveza ukuthi isimo noma isikhungo esithile siluhlobo luni. Ngale ndlela umcwaningi uyakwazi ukuthola ulwazi olusha abengalwazi ngento, ngabantu, noma ngesimo esithile, akwazi nokuthola izinkinga eziphathelele nabo/nakho.

Ngokunjalo oKaplan benoMaxwell (1994) bavumelana ngokuthi injongo yokuqonda kahle ngezimvo noma indlela abantu abacwaningwayo ababuka ngayo izinto kanye nalezo zindawo abakuzo kuye kuphelelwe ubumqoka lapho kwenziwa ucwaningo lobungako botho (*quantitative research*). Kusemqoka ukwazi ukuthi ucwaningo

lobunjalo botho (*qualitative research*) luvumela umcwaningi ukuba akhethe isigaba esisodwa noma indikimba eyodwa, ayicwaninge ajule, akhe izindikimba ngakutholile olwazini oluqoqiwe ocwaningweni (Terreblanche *et al*, 2006, p. 47). Ngale kwalokhu, ucwaningo lobunjalo botho kusemqoka ukuthi kwaziwe ukuthi lungenza lokhu okulandelayo: lungachaza (*describe*), luhumushe (*interpret*), luqinisekise (*verify*), futhi luhlole (*evaluate*) (Peshkin, 1993). UYin (1987, p. 82) uchaza kanje lapho echaza ucwaningo lobunjalo botho:

Qualitative methods are particularly well suited for examining instances of self regulated learning as events because they involve a rich, holistic descriptions, and do not make assumptions, intra-individual stability, and are oriented to revealing complexity.

Njengoba bese ngike ngachaza phambilini, ulwazi oludingwa yilolu cwaningo lwaqoqwa kubahlanganyeli bocwaningo (okungothisha basezikoleni ezimbili zaseMlazi), akukho kuqagela okwenzeka noma okwacatshangelwa njengoba kwenziwa izingxoxo nabo kwaphinde babukelwa ngesikhathi befundisa ukufunda okubhaliwe emakilasini. USherman benoWebb (1988) bayavumelana ngokuthi indlela yocwaningo lobunjalo botho iyona evuma kahle ocwaningweni olufuze lolu. Bathi:

A direct concern with experience as it is “lived” or “felt” or “undergone”. Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts, and participant observation data, to understand and explain social phenomena. Examples of qualitative methods include action research, case study research and ethnography. (p. 84)

Njengabanye abacwaningi, u-Eastwood (1988), yena uthi okuyilona phawu olumqoka locwaningo lobunjalo botho ukuthi lugxile kakhulu ekuqondeni izehlakalo noma izimo ezenzeka ngempela. Kusemqoka ukuphawula ukuthi ucwaningo lobunjalo botho luyindlela yocwaningo lapho umcwaningi engabeki migomo ngocwaningo kodwa okusemqoka kuyilokho okuluvo lwabahlanganyeli bocwaningo. Ngakho-ke imiphumela yocwaningo lobunjalo botho iqondana ngqo nendawo noma nesehlakalo leso socwaningo, ayikwazi ukwenatshiselwa kuzo zonke izindawo noma kwezinye izimo ezingaphathelene naleso esisuke sicwaningiwe. Ngale ndlela ukwazi ulimi lwalabo abacwaningwayo kusemqoka ocwaningweni lobunjalo botho, ukuze umcwaningi aqonde

kahle konke abakushoyo. UFilstead (1979, p.37) uyakugcizelela lokhu nxa ebeka ukuthi amazwi alowo onikeza ulwazi ngocwaningo enjengoba enjalo, yiwona asemqoka futhi anikeza umqondo ngemiphumela yocwaningo. Ngamanye amazwi noma yini eshiwoyo ngesikhathi kwenziwa inhlololwazi (izingxoxo) ibalulekile ngenxa yokuthi inikeza umcwaningi ithuba lokuba athole lokho afuna ukwazi ngakho. Lokho umcwaningi akutholile ngocwaningo kuye kube sekuhlaziywa ukuze kutholakale imiphumela yocwaningo.

UDenzin benoLincoln (1994, p.2) bachaza ucwaningo lobunjalo botho (*qualitative research*) njengendlela exube izindlela ezahlukene. Baphinde bathi: “*It is a situated activity that locates the observer in the world*”. Ngokwalaba bacwaningi ucwaningo lobunjalo botho lukhonela ukuba luhunyushwe, nokuyiyona nto eyenza okwenzeka emhlabeni kubonakale. Kanjalo noBryman (1988, p. 9) uyavumelana nalaba bacwaningi lapho ethi indlela abahlanganyeli bocwaningo abaqonda noma abahumusha ngayo izinto abazenzayo, yiyona ehambisana kahle nocwaningo lobunjalo botho.

Ucwaningo olwenziwa uNkambule (2008), luveza ukuthi ocwaningweni oseluke lwenziwa emanyuvesi aseNingizimu Afrika ezingeni leqhuzu lokuqala (*undergraduate level*) nasezingeni lwabenza iziqu eziphezulu (*postgraduate level*), amaphesenti angama-69 ocwaningo oselwenziwe lwalusebenzisa izindlela zocwaningo lobunjalo botho, kanti amaphesenti angama-20 ayesebenzisa izindlela ezixubile (*mixed methods*).

Njengoba sengixoxile ngenhla ngocwaningo lobunjalo botho, kulolu cwaningo le ndlela yakhethwa ngoba yayivumelana nezinjongo nezimpawu zalolu hlobo locwaningo. Kulolu cwaningo umcwaningi wayefuna ukuhlola ukuthi ukufundisa ukufunda okubhaliwe kwenzeka kanjani emabangeni aphantsi kubafundi besiZulu ulimi lwasekhaya. Ukuze kutholakale ulwazi, njengoba sengike ngachaza, ulwazi olwatholakalayo mayelana nokwenzeka emakilasini lapho othisha befundisa, kwakungelona ulwazi umcwaningi aluthola ezincwadini ezitholakala emitatsheni yolwazi, kodwa wahamba waya khona ngqo kothisha ezikoleni wayoxoxisana nabo, wabuye wababuka nalapho befundisa ukufunda umbhalo. Umcwaningi wayemlandela uthisha ngamunye isonto lonke, kusukela iviki liqala kuze kube nguLwesihlanu iviki liphela. Isizathu salokhu kwakuwukuba abone

ukuthi uthisha wenzenjani lapho eqala ethula isifundo esisha kubantwana, sikhule, kuze kufike lapho esebahlola khona ngoLwesihlanu. Lokhu wakwenza ngenxa yokuthi ngesikhathi sezingxoxo, okuyinto eyenzeka ngaphambi kokuba ayobabuka befundisa, kwavela ukuthi isonto nesonto kwethulwa isifundo esisha, esizofundwa lonke lelo sonto, futhi usuku nosuku sikhule kuze kufike ngoLwesihlanu. NgoLwesihlanu kulapho sebehlolwa khona abafundi ngokuba babhale isipelingi (abebanga lesibili) nokubhala isipelingi, imisho kuphendulwe nemibuzo (abebanga lesithathu), okungulwazi olwaluvele ngesikhathi sezingxoxo nothisha.

Lokhu kwanika umcwaningi isithombe esikhanyayo mayelana nokufundiswa kokufunda umbhalo kula mabanga. Ngale kwalokho, wakwazi ukuthola incazelo ngabakwenzayo othisha, njengokuthi nje bakwenzelani ukuqalisa isifundo esisha njalo ekuqaleni kweviki baze bahlale abantwana ekupheleni kweviki, kanye nezindlela namasu abawasebenzisayo lapho befundisa ukufunda okubhaliwe. Ngale ndlela umcwaningi wafunda ukuthi imihla ngemihla kulezi zikole ezazibambe iqhaza ocwaningweni abafundi bala mabanga bafundiswa kanjani futhi yiluphi ulwazi abalutholayo kothisha babo ukubalekelela ukuba bathuthuke ekufundeni umbhalo.

3.2.3 UCWANINGO LWESIMO (CASE STUDY)

Lolu wucwaningo lwesimo (*case study*), kanti futhi luxile ezikoleni ezimbili, kanti isimo esasicwaningwa siyafana kuzo zombili lezi zikole, njengoba kuzo zombili kwakucwaningwa ngento efanayo, ukufundiswa kokufunda okubhaliwe. Isizathu sokwenza lolu cwanningo ezikoleni zombili kungenxa yokuthi esinye salezi zikole (iMbalenhle, okuyigama okungesilo elangempela) kwakucatshangwa ukuthi kungenzeka kube khona umehluko kokwenzeka ngaphakathi lapho kufundiswa, okuhlanganisa nokutholakala kwezinsizakufundisa zokufunda okubhaliwe. Lokhu kwakungenxa yokuthi isikole iMbalenhle singena ngaphansi kohlelo lwezikole luka-*section* 21, okungukuthi yisikole esizilawulayo ekusetshenzisweni kwezimali, kanti lesi esinye, iGolide, singena ngaphansi kohlelo lwezikole luka-*section* 20, okungukuthi sona asizilawuli ngokusetshenziswa kwezimali. Lokhu kwenza umcwaningi acabange ngomthelela ongase wenziwe yilo mehluko kulezi zikole. Omabili amagama ezikole iMbalenhle neGolide

akusiwona amagama angempela ngenxa yezizathu eziqondene nenkambiso elungileyo yocwaningo, njengoba kwakungafanelekile ngidalule amagama ezikole namagama othisha ababeyingxenye yocwaningo.

Okunye okuqaphelekayo ngalezi zikole ukuthi esinye (iMbalenhle) sinawo umtapo omncanyana wezincwadi, kanti eGolide awubonakalanga nomncane. Izinsizakufunda zokufunda okubhaliwe zolimi lwesiZulu nakuba ziyimbijana kuzo zombili izikole, kodwa eGolide ziyimbijana kakhulu kunaseMbalenhle. Nokho-ke zombili lezi zikole azicebile ngokwezimfanelo ezidingeka ekufundiseni abantwana. Njengoba sengichazile ngobunjalo balezi zikole, kusobala ukuthi kwakungenzeka kube khona umehluko ngisho nasekufundiseni kothisha, ngenxa yazo njalo izinsizakufundisa zokufunda okubhaliwe abazisebenzisayo. Lokhu kunikeza isithombe ngokuthi ukufundisa ukufunda okubhaliwe kuhamba kanjani kulezi zikole, noma ngabe isikole sinazo izinsizakufundisa ngokwanele, noma ngabe zinganele. Lapho echaza ucwaningo lwesimo uNieuwenhuis (2008, p. 75) ubeka kanje:

The term case study has multiple meanings. It can be used to describe a unit of analysis (e.g. a case study of a particular organization) or to describe a research method. Depending upon the underlying philosophical assumptions of the researcher, case study research could be positivist, interpretivist or critical. A case study does not necessarily mean that one site only is studied.

Nakuba ebeka kanje uNieuwenhuis, kulolu cwaningo akusetshenziswa neyodwa kulezi zindlela abeka ukuthi zihambisana nocwaningo lwesimo, okuyi-*positivist, interpretivist ne-critical paradigm*, njengoba kulolu cwaningo kwakhethwa ukusetshenziswa kwe-*constructivist paradigm*. Isizathu salokhu ukuthi i-*constructivist paradigm* iyona eyayizovumela umcwaningi ukuba abuke ukuthi ukufundisa ukufunda okubhaliwe kwenzeka kanjani ekilasini, uthisha ukwenza kanjani, futhi sithombe sini esakhekayo lapho uthisha efundisa izingane ukufunda okubhaliwe. Okwesibili, lolu cwaningo lwalungezokubheka nje kuphela isikole esisodwa, kodwa lwaluzobheka izikole ezimbili zaselokishini laseMlazi lapho isiZulu sifundiswa njengolimi lwasekhaya emabangeni aphantsi; njengoba sengike ngachaza phambilini kuso lesi sahluko. Ngokunjalo lapho oCohen, noManion benoMorrison (2008, p. 253) bechaza ucwaningo lwesimo, baluchaza kanje: “A case study is a specific instance that is frequently designed

to illustrate a more general principle". Ngempela-ke njengokusho kwalaba babhali, ulwazi olwatholakala ngokwenza ucwaningo kulezi zikole, lwaluyokwakha isithombe ngokwenzeka nakwezinye izikole lapho ukufundisa ukufunda okubhaliwe ngesiZulu ulimi lwasekhaya kufundiswa. Kanti uYin (1984, p. 23) lapho echaza ucwaningo lwesimo usho kanje: "*An empirical inquiry that investigates a contemporary phenomenon within its real-life context ...*". Ngakolunye uhlangothi, uStake (1988, p.257) yena ubeka kanje ngocwaningo lwesimo:

The case study focus is on a single actor, a single institution, a single enterprise, may be a classroom, usually under natural conditions so as to understand it.

Le ncazelo kaStake (1988) angivumelani nayo ngoba kulolu cwaningo akusona isikole esisodwa esasicwaningwa, kepha yizikole ezimbili. Kodwa umehluko ukuthi okuyiyona njongo yokucwaningwayo kwakufana kuzo zombili izikole, njengoba sengike ngaveza. Nokho-ke, umcwaningi uyavumelana naye uStake (1988) kanye noYin (1984) lapho bethi labo abacwaningwayo bacwaningwa besendaweni yabo lapho futhi benza njengokujwayelekile, ukuze umcwaningi akwazi ukuqonda indlela abenza ngayo izinto labo abacwaningwayo noma leso simo esicwaningwayo. Lokhu kusho ukuthi akudingi ukuba labo abacwaningwayo bashintshe indlela abavama ukwenza ngayo izinto ngokwejwayelekile.

Ucwaningo lwesimo lugxila esigamekweni esisodwa noma ezimbili ezisemqoka, ukuqonda kahle ngesimo noma isehlakalo okuyisona esicutshungulwayo (Robson, 2002). Ngale ndlela isimo esicwaningwayo singaba sinye (*single case*) noma zibe ziningi (*multiple cases*) (Yin, 1994). Ucwaningo lwesimo lungenza uphenyo (*exploratory*), luchaze (*descriptive*) noma lucacise (*explanatory*). Lolu cwaningo luwuphenyo ngenxa yokuthi luzama ukucwaninga ngokwenzekayo ekilasini lapho uthisha efundisa ukufunda okubhaliwe kubafundi besiZulu ulimi lwasekhaya emabangeni aphansi. UTellis (1997) uthi ucwaningo lwesimo oluphenyayo ukuqoqa imininingwane lungenziwa ngaphambi kokuthi kwakhiwe imibuzo enqala okufanele iphendulwe lucwaningo kanye nombono ongafakazelwanga (*hypothesis*). UTellis (1997) uphinda athi ucwaningo lwesimo

lungathathwa njengeziqalo zocwaningo kolunye ucwaningo lwenhlalo nakuba uTellis (1997) ethi umklamo wocwaningo kumele wenziwe ngaphambi kwesikhathi socwaningo.

Ngale kwalokhu, oCohen noManion noMorrison (2008) noRobson (2002) babeka ukuthi ucwaningo lwesimo luvama ukusetshenziselwa ukuchaza, lunikeze incazelo mayelana nokuthile okucwaningwayo, kunokuba lunikeze izibalo ezithile njengemiphumela yocwaningo (p. 253). Kanjalo noBabbie (2007) naye uyavumelana nalaba bacwaningi lapho echaza ucwaningo lwesimo. Okubalulekile ngocwaningo lwesimo ukuthi akukhona ukuthi kuba ngumuntu oyedwa noma isikhungo esisodwa esicwaningwayo; singaba sisodwa, zibe mbili, njalonzalo; kodwa okubalulekile ukuba okucwaningwayo kulezo zikhungo uma ngabe kuyizikhungo, kumbe izinhlangano, kube yinto eyodwa, hhayi izinto eziningi ezahlukenene.

Kubalulekile ukuba kugcizelelwe ukuthi ucwaningo lwesimo luyakwazi ukuzakhela ngokwalo injulalwazi/ ithiyori engasiza nabanye abacwaningi ukuqonda ngesimo esifanayo noma ngento efanayo. Okuhle ngocwaningo lwesimo ukuthi luyakwazi ukuveza imbangela nomphumela wento ethile, ngenxa yokuthi ocwaningayo uya khona ngqo lapho kusuke kwenzeka khona lokho afuna ukuqonda kabanzi ngakho ayoziqonda, axoxe nabahlanganyeli bocwaningo; ngaleyo ndlela azi ukuthi abantu abathile benziwa yini ukwenza ngendlela ethile izinto futhi kunamphumela muni lokhu abakwenzayo (Cohen, Manion & Morrison, 2008, p. 253). Ngaphandle kwalokhu uphinde athole nokuthi banayiphi imizwa nemicabango ngaleso simo noma ngaleyo nto; esebenzisa ulwazi aluthatha ngqo emilonyeni yabo, ebuka nalokho abakwenzayo (p. 253). UStake (1995) benoYin (1994) bakhapha izindlela eziyisithupha zokuthola ubufakazi ocwaningweni lwesimo, okuyilezi:

- Izincwadi: izincwadi ezibhalelwe umuntu (*letters*), iziqeshana zamaphephandaba nokunye.
- Izinhlolelwazi: ezivulelekile (*open-ended*) nenhlololwazi ehleliwe (*structured interview*).

- Imininingwane eyigugu: enjengemininingwane egciniwe (*records*), uhlu lwamagama nokunye.
- Imisebenzi yobuciko: efana namathuluzi, izinto zokusebenza noma yiluphi olunye uhlobo lwemisebenzi yobuciko ekwazi ukukhombisa ukuthi umcwaningi lowo uke waba sendaweni yocwaningo.
- Ukuqaphelisisa ngqo (*direct observation*), okwenzeka lapho umcwaningi evakashele endaweni yocwaningo.
- Ukuqaphelisisa komhlanganyeli (*participant observation*), okwenza umcwaningi abe yingxanye ezehlakalweni noma esahlakalweni esicutshungulwayo.

Abacwaningi abaningi bayisebenzisa le ndlela yocwaningo lwesimo ukuphendula imibuzo enjengokuthi “kanjani” (*how*) futhi “kungani” (*why*) (Nieuwenhuis, 2008, p. 75). Njengoba lolu cwaningo lunemibuzongqangi emithathu, owokuqala uqukethe la magama: “Bathini othisha”...(*what do teachers say...*), owesibili “Bafundisa kanjani...” (*how do they teach...*), kanti owesithathu uqukethe amazwi athi “kungani befundisa ngendlela abenza ngayo”...(*why do they teach in the way they do...*). Lokhu kukhombisa ukuthi indlela yocwaningo engiyikhethele iyahambisana nemibuzongqangi yalolu cwaningo.

3.6 IZINDLELA KANYE NAMATHULUZI OKUQOQA ULWAZI LOCWANINGO

Izindlela zokuthola ulwazi locwaningo zihlanganisa indlela yezingxoxo noma inhlololwazi okuvame ukuthi kube inhlololwazi esakuhleleka (*semi structured interview*), ukubuka okwenziwa abahlanganyeli bocwaningo, nokunye (Marton & Booth, 1997, p. 130). Lokhu kuvamile nakulo ucwaningo lwesimo, njengoba kuyizona zindlela ezivame ukusetshenziswa ngabacwaningi bocwaningo lwesimo, nokuyizona ezisetshenzisiwe ngenkathi kuqoqwa ulwazi lwalolu cwaningo. Inhloso yendlela yezingxoxo ukuba umcwaningi axoxe nomhlanganyeli wocwaningo. Umhlanganyeli wocwaningo umtshela ngakwaziyo, ajwayele ukukwenza, akwenzayo, okuye kumehlele uma ekuleso simo, njalonzalo. Lokhu kwenzeka ngendlela yokuthi ekugcineni umcwaningi nalowo

ongumhlanganyeli wocwaningo bavumelane ngezinto ezithile mayelana nokuchaza ngesimo leso kumbe izehlakalo eziphathelene naso; ocwaningwayo akwazi ukuzichaza (Orgill, 2002; Bernard, 1999).

UBogdan benoBiklen (1992, p.135) bachaza inhlololwazi njengengxoxo esuke ihleliwe, imvamisa nomuntu oyedwa, nabantu ababili noma ngaphezulu, ngesizathu sokuthola ulwazi oluthile. Kusobala ukuthi umcwaningi ubuka izinto ngehlo lalowo asuke emcwaninga, akaqhamuki nokwakhe kumbe ezakhe izimpendulo. Ngale ndlela umcwaningi wabe esebona ukuthi indlela yenhloololwazi yayilufanela lolu cwaningo njengoba naye wayefuna ukuthola ulwazi kothisha mayelana nokufundiswa kokufunda okubhaliwe olimini lwasekhaya lwesiZulu, njengoba kuyibona abafundisa izingane.

3.3.1 INHLOLOLWAZI ESAKUHLELEKA (*SEMI STRUCTURED INTERVIEW*)

Inhlobo yenhloololwazi eyasetshenziswa kubo bonke abacwaningwayo; okungothisha abayisishiyagalombili basezikoleni ezimbili zaseMlazi, iMbalenhle neGolide, kwaba yinhloololwazi esakuhleleka (*semi-structured interview*). Inhlololwazi esakuhleleka ibuye ibizwe ngenhlololwazi eqondisiwe (*guided interview*) ngoba umcwaningi ulungisa iziqondisi zenhlololwazi (*interview guides*) ezinemibuzo azoyibuza (Flick, 1998). Imigomo noma imigudu emisiwe yiyona evumela umcwaningi ukuba akwazi ukwenza imibuzo ukuze kugqame kahle noma kubonakale okuyizona zindawo ezidingeka zibe nezimpendulo zemibuzo yocwaningo (Flick, 1998, p.76).

Kwenziwa uhlelo lwemibuzo noma isheduli yenhloololwazi esakuhleleka (*semi-structured interview schedule*) ngemibuzo okuyiyona engangizoyibuza kwabacwaningwayo. UDe Vos nabanye (2002) bachaza isheduli yenhloololwazi njengemibuzwana esuke ilungiselelwe ukuqondisa noma ukuhola inhlololwazi. Lokhu kwenza ukuba umcwaningi akwazi ukulungisa imibuzo evulekile azoyibuza kulowo azothola kuye ulwazi baphinde baxoxe ngayo (Holstein noGubrium, 1995, p.76). Lokhu ngakwenza ukuze ngiqinisekise ukuthi ngangizoyibuza yonke imibuzo eyayidinga ukuphendulwa kulolu cwaningo.

Inhlololwazi noma indlela yengxoxo ingasuselwa kokushiwo ngabacwaningwayo lapho ephendula umbuzo umcwaningi ambuze wona ovulekile futhi angaqala noma kuphi ukuwuphendula. Lapho ocwaningwayo ezama ukuqhubeka nokuchaza ngendlela aqonda ngayo isimo esithile, umcwaningi kumele amvumele achaze ngendlela athanda ngayo. Kodwa lapho incazelo yocwaningwayo ingacacile kahle, umcwaningi kumele amcele ukuba acacise noma aqhubeke nokuchaza (Barnard *et al*, 1999).

Ngamanye amazwi lolu hlobo lwenhlololwazi ludinga uhlobo lwemibuzo evulelekile (*open-ended questions*) ukuze umhlanganyeli wocwaningo angazitholi esephendula ngempendulo eyigama elilodwa, bese engabe esakwazi ukusho ezinye izinto ebezingaba lusizo kumcwaningi. Lokhu kufakazelwa nanguDe Vos nabanye (2002), ababeka ukuthi enhlololwazini esakuhleleka, umcwaningi uyakwazi ukulandelisa ngeminye imibuzo ezwa ethinteka ngayo noma elangazelela ukuzwa kabanzi ngayo, evela ngenkathi bexoxisana nomhlanganyeli wocwaningo ukuze athole isithombe esiphelele ngafuna ukukwazi.

Ngale ndlela lokhu kwenzeka ngempumelelo njengoba nganginemibuzo engangiyilungisile eyishumi nesikhombisa evulekile, okwakudinga ukuthi abacwaningwayo bayiphendule ngokukhululeka, kungabi yimpendulo eyigama elilodwa kumbe baphoqeke ukuba bakhethe phakathi kwezimpendulo ezimbili. Ngamanye amazwi impendulo ayeyinikeza umhlanganyeli wocwaningo wayekhululekile ukuyiphendula noma ngandlelani afisa ngayo, kungekho okumphazamisayo ekuphenduleni. Inkulumbo mpendulwano engaba nayo nabacwaningwayo yayinokunikezelana okwephusile. Lokhu kusho ukuthi mina nalowo nalowo ocwaningwayo sasikhuluma ngokukhululeka siphendulana, kungekhona ukuthi omunye uyakhuluma omunye ulalele kuphela. Ngangiphinde ngingenelele ngokubuza imibuzo yokulandelisa lapho ocwaningwayo kwakudingeka acacise kabanzi ngayekusho. Kwakungekho ukuxwayana, kwakuhlekwa lapho kufanele kuhlekwe khona.

Kubalulekile kumcwaningi ukuba angalokothi aphawule noma enze isahlulelo ngezimpendulo azizwa ziyizo kumbe zingashayi khona. Kunalokho, umcwaningi angakwenza ukuba amane azame ukukhombisa ilukuluku noma ugqozi lokuzwa kabanzi

ngalokhu ocwaningwayo akushilo, azame ukumenza akushoyo kucace (Sjostrom & Dahlgren, 2002). Lokhu kwenzeka ngempumelelo njengoba umcwaningi wayazi ukuthi yiziphi izinto ezingase zenze umhlanganyeli wocwaningo angakhululeki adikibale ekunikezeni ulwazi. Ngaphandle kwalokhu, umcwaningi wayeqonda kahle ukuthi akumele afunze umhlanganyeli wocwaningo amazwi, kodwa ayekusho umhlanganyeli wocwaningo wayekusho ngoba kusuka emqondweni wakhe. Kodwa lapho umcwaningi ayebona khona ukuthi umhlanganyeli wocwaningo wayehambela kude nempendulo, wayezama ukumenza aphenzule umbuzo ngendlela ezonikeza ulwazi oludingekayo.

Ngamanye amazwi, lolu hlobo lwenhlololwazi lugxila kocwaningwayo, lufune ukuveza akholelwa kukho, akuthandayo nangakuthandi, akuthatha njengeqiniso, akwenzayo, imizwa kanye nokwake kwamehlela noma avama ukukwenza mayelana naleso simo esicwaningwayo (Barnard *et al*, 1999; Bernard, 1999; Ornek, 2008, Locke *et al*, 2007). Ngale ndlela, umcwaningi waqikelela uhlobo lwemibuzo ayezoyibuza ukuthi yayizwakala kahle yini futhi kulula ukuyiqonda, ukuze akwazi ukuthola ulwazi ngendlela egculisayo. Lokhu kwalekelelwa naysivivinyo socwaningo esaveza ukuthi imibuzo umcwaningi ayeyilungisile yayizozwakala kanjani kubahlanganyeli bocwaningo lwangempela.

3.3.2 UKUBUKA OTHISHA BEFUNDISA (*OBSERVATION OF LESSONS*)

Ukubuka okwenziwa ngabacwaningwayo (*observations*) ngenye yezindlela ezihlelekile zokuthola ulwazi locwaningo. Umcwaningi uye abheke indlela abacwaningwayo abenza ngayo izinto, abuke ukwenzeka kwezinto, ngaphandle kokuba aze abuze umbuzo noma axoxe nabacwaningwayo mayelana nabakwenzayo (Nieuwenhuis, 2008, p. 83-84). Njengendlela yokuqoqa ulwazi ocwaningweni lobunjalo botho (*qualitative research*), ukubuka okwenziwa ngabahlanganyeli bocwaningo kunikeza umcwaningi ulwazi nokuqonda okujulile mayelana nalokho okucwaningwayo; njengoba umcwaningi usuke ekubuka kwenzeka (Nieuwenhuis, 2008, p. 84). Ukubukela okwenziwa ngabacwaningwayo kusivumela ukuba sikwazi ukubona, ukulalela, kanye nokuqonda isimo njengalokhu abacwaningwayo besiqonda (84). Kulolu cwaningo, ngazibonela

okwabe kwenzeka emakilasini ngesikhathi othisha befundisa ukufunda okubhaliwe. Ngangingeyona ingxenye yokwenziwa abacwaningwayo ngoba ngangingabambe qhaza kwababekwenza. Lokhu kusho ukuthi ngaya endaweni yocwaningo, ngigxile kuphela eqhazeni lami njengomcwaningi obukelayo kuphela okwenziwa ngabacwaningwayo. UNieuwenhuis (2008) uhlukanisa izinhlobo ezimbili zama-*observers*. Ubala i-*participant as observer* kanye ne-*observer as participant*. Ubeka kanje uNieuwenhuis ngalezi zinhlobo ezimbili zama-*observer*:

Observer as participant means that one gets into the situation, but focuses mainly on his or her role as an observer in the situation. In this way one may look for patterns of behaviour in a particular community to understand the assumptions, values and beliefs of the participants and make sense of social dynamics – but the researcher remains uninvolved and does not influence the dynamics of the settings. On the other hand participant as observer is typically found in action research projects where the researcher becomes part of the research process, and works with the participants in the situation to design and develop intervention strategies. The researcher becomes a participant in the situation being observed, and may intervene in the dynamics of the situation and even try to alter it. The researcher thus immerses himself or herself in a chosen setting to gain an insider's perspective of that setting.

(Nieuwenhuis, 2008, p. 85)

Ngale ndlela-ke ngakhetha ukuba yi-*observer as participant* njengoba iqhaza lami kwabe kuwukubukela lapho othisha befundisa; angizange ngifundise ukufunda okubhaliwe njengalokhu kwakwenza othisha. Ngamanye amazwi alikho iqhaza engalibambayo ngesikhathi ngibuka okwakwenzeka emakilasini ngesikhathi othisha befundisa, noma ngabe uthisha wayengenza ngendlela ethile engangingaphawula ngayo. Akukho futhi lapho engake ngabuza khona ukuthi bakwenzelani ukuthi nokuthi ngesikhathi ngibabuka befundisa. Angibuzanga ukuthi yini indaba kube khona ukuthi nokuthi esikhundleni sokuthi nokuthi; nanokuthi kungani benza ngendlela ethile, njalonjalo, ngenxa yokuthi ngangiliqonda okuyilona qhaza lami ocwaningweni lwalolu hlobo.

Lokhu kwakungenxa yokuthi okuyiyona nhloso yakhe yokubukela othisha emakilasini lapho befundisa kwakuwukuba ahlanganise lokho abakushoyo ngesikhathi enezingxoxo nabo kanye nalokho ababekwenza ukuze kube nesithombe esicacile ngesimo ayesicwaninga ukufundisa ukufunda okubhaliwe emakilasini esiZulu njengolimi

lwasekhaya. Lokhu kwakuzosiza ekutheni aqonde kangcono futhi akwazi ukukuchaza ngokufundiswa kokufunda okubhaliwe kula mabanga lapho esehlaziya okutholakele.

3.4 UKULANDELWA KWENKAMBISO ELUNGILEYO YOCWANINGO

Ukulandela inkambiso elungileyo yocwaningo (*research ethics*), ngaqale ngabhala izincwadi ngibhalela iziphathimandla/ababhekimasango bezikole (*gatekeepers*). Kulezi zincwadi ngangicela imvume yokwenza ucwaningo. Ngachaza isizathu sokwenza ucwaningo, nokuthi ngangizikhetha kanjani lezi zikole futhi ngasizathu sini. Mayelana nokukhethwa kwalezi zikole, ngachaza ukuthi ngabheka uhla lwezikole zonke zaKwaZulu-Natal ku-*data base*, okwaholela ekutheni ngihlangane namagama alezi zikole ngenxa yokuthi ngabe ngingazazi, kanti futhi ngangivele ngifuna izikole eziseMlazi. Njengoba ngike ngachaza esahlukweni sokuqala, ezikoleni zaseMlazi kulapho isiZulu sifundiswa njengolimi lwasekhaya ezikoleni ngenxa yokuthi yizikole zabaMnyama. Njengoba ngangifuna izikole ezinjalo, ngabe sengikhetha-ke amagama ezikole ezintathu zaselokishini laseMlazi eThekwini, nokuyilapho ngangizocwaninga khona ngokufundiswa kokufunda okubhaliwe kubafundi bamabanga esi-2 nele-3. Nokho-ke esesithathu isikole angibange ngisaluqhuba khona ucwaningo njengoba kuzochazwa kuso lesi sahluko isizathu salokho.

Ngaleyo ndlela okwakubalulekile ukuthi ngithole izikole zamabanga aphantsi lapho ucwaningo lwabe luzokwazi ukuqhubeka khona njengokwenhloso. Ngabuye nganikeza isihloko socwaningo encazelweni yami, ngachaza nangamalungelo alabo ababezobamba iqhaza ocwaningweni, kumbandakanya nolwazi lokuthi owayezozizwa engasathandi ukuqhubeka nocwaningo wayenelungelo lokuyeka ukubamba iqhaza ocwaningweni noma ngasiphi isikhathi lapho ezizwa engasakhululekile ngaphandle komthelela omubi. Ngachaza nokuthi ulwazi olwabe luzotholakala ocwaningweni lwalungeke lusakazwe nje noma kanjani kodwa lwabe luzokwaziwa yimina kanye nalowo ongumeluleki wami futhi luhlale endaweni ephephile enyuvesi kuze kuphele iminyaka emihlanu.

Ngachaza nangokwakuzozuzwa yisikole lapho ucwaningo seluphelile. Kuleso naleso sikole ngangenza okufanayo, futhi ngingakhulumi ngesinye isikole lapho ngikwesinye.

Nalapho sengenza ucwaningo, okwakwenzeka esikoleni sokuqala, akuzange kwaziwe ngabasesikoleni sesibili. Ngabanikeza isiqiniseko sokuthi ulwazi ababezonginikeza lona lwaluzoba yimfihlo kakhulu futhi kwakungeyukwenzeka ukuba nanoma yiluphi ulwazi ababelunikezile luhlanganiswe nabo ngenxa yokuthi amagama abo, namagama ezikole zabo kwakungezukululwa noma ngayiphi indlela, ngaphandle kuphela uma kwakungaba ngemvume yabo.

Ngale kwalokhu, ngabachazela nangokwakuzokwenzeka ngesikhathi socwaningo, njengokusetshenziswa kwesiqophamazwi nesithwebulizithombe. Kodwa-ke lokhu ngabachazela ukuthi babenelungelo lokusho lapho bengathandi ukuqoshwa nokuthweshulwa khona uma babengakhululekile ngakho. Ngaqinisekisa ukuthi akekho owayezophatheka kabi ngesikhathi salolu cwaningo kumbe abe nokuthile ayengezukulugculiseka ngakho ngesikhathi sezingxoxo engangizoba nazo nabacwaningwayo, nangesikhathi sengibabuka befundisa emakilasini okuyinto eyayizokwenzeka uma babevuma ukubamba iqhaza ocwaningweni.

Angigcinanga ngokubabhalela ababezobamba iqhaza ocwaningweni kanye nababhekimasango, kodwa ngabuye ngenza nemihlangano nabo, ngibachazela ngengabe ngikushilo ezincwadini engangibabhalele zona. Lokhu kwasiza ekutheni ngithole ithuba lokuphendula imibuzo ababenayo othisha ngokwenziwa kocwaningo esikoleni sabo. Ngesikhathi omunye ebuza ukuthi zabe zingekho yini izikole ngalapho engihlala ngakhona; ngaphendula ngokuthi ngabe ngihlala eduze nezikole lapho isiZulu singafundiswa khona njengolimi lwasekhaya, kodwa njengolimi lokwethekelwa, kanti inhloso yocwaningo kwakuwukucwaninga ukufundiswa kokufunda okubhaliwe olimini lwasekhaya kuso isiZulu.

Bebuza ukuthi zazingekho yini ezazisondelene nalapho ngihlala khona izikole lapho isiZulu sifundiswa njengolimi lwasekhaya, ngachaza ukuthi kuwo onke amalokishi aboMdabu aseThekwini, uMlazi yiyona ndawo engicishe ngiyijwayele njengoba ngangingakaze ngilubhade kulawa amanye amalokishi, ngenxa yokuthi indawo engihlala kuyo ngangingakayijwayeli, kodwa ngiyijwayele yona indawo yaseMlazi njengoba

kuyindawo esengake ngahlala kuyo. Ngachaza nangokuthi ngiyakwesaba ukuduka endaweni engingayazi kodwa kungcono khona eMlazi ngoba yindawo engingeke ngaduka kuyo kalula. Ngale ndlela ngazithola ngemukelekile, ngisekhaya. Ngaqala lapho ukwenza ubungani nothisha. Isibonelo, ngake ngayobabona ngaphambi kokuba kuqale ucwaningo, ngaxoxa nabo nje ngokukhululeka, ngenzela ukuthi kungaze kwaba bikho ukuxwayana ngesikhathi sengizoqoqa ulwazi locwaningo, ngoba babezobe bekhuluma nomuntu asebemjwayele abase bekwazi ukukhuluma naye ngokukhululeka.

Njengoba ngike ngaveza phambilini, ekuqaleni ngabe ngicele imvume yokwenza lolu cwaningo ezikoleni ezintathu, futhi ngayithola imvume kuzo zontathu, futhi ngaphinde ngenza nemihlangano nothisha ababezobamba iqhaza kuzo zontathu lezi zikole. Kwaba njengoba kwakuvunyelwene kwezimbili, kodwa kwesesithathu, washayisana nembibizane yokuthi izinto zabe sezishintshile ngesikhathi sengilungiselela ukuqala ukuqoqa ulwazi locwaningo. Lokhu ngakuthola ngesikhathi sekufanele ngihlele ukuyoqala ucwaningo njengoba ngabe sengizoqala ngaso lesi sikole. Ngathola ukuthi umphathi waso wabe esengitshela ukuthi kwakufanele ngiqale phansi ngibhale incwadi yesicelo sokwenza ucwaningo okwesibili. Wabeka isizathu sokuthi kwabe sekunomkhandlu omusha wesikole ngakho kwakuzofanele ngiqale kabusha ukucela imvume ngoba lo mkhandlu wawungekho ngesikhathi kwenziwa isivumelwano sokwenza lolu cwaningo esikoleni sabo. Ukukhethwa kwemikhandlu emisha yinto eyabe yenzekile kuzo zonke izikole njengoba nakuzo lezi ezimbili babengazisile ngakho ukuthi kwenzekile, kodwa akuzange kube namthelela omubi ezivumelwaneni ezabe sezivele zikhona phakathi kwami njengomcwaningi nothisha bezikole.

Kwaba umqansa-ke kimi ukuqala phansi into engabe sengiyenzile, ngenxa yokuthi nesikhathi sabe sesihambile. Ngangikade ngilinde isikhathi eside ngingatholi ncwadi yekomidi elibhekelela inkambiso elungileyo yokwenza ucwaningo; engigunyaza ukuba ngenze ucwaningo, ngakho kwakungaselula ukuphinda ngiqale phansi ngifake isicelo kabusha. Incwadi eyayingigunyaza ukwenza ucwaningo yafika sekuzophela unyaka, futhi sekusondele isikhathi sokubhala izivivinyo zokuphela konyaka ezikoleni; ngakho kwakungelula ukuphinde ngiqale phansi ngazise isikhungo engangifunda kuso

ngoshintsho olwabe seluzokwenzeka ngoba ngangivele sengilimele ngokwesikhathi, kwazise nami ngangineminyaka emithathu yokufunda njengomfundi owayefunda ngokugcwele kulesi sikhungo.

Nokho-ke akuzange kube namthelela omubi lokhu ngoba esikoleni sokuqala nesesibili, ngaba nenhlahla yokuthola othisha abaningi ngokwanele ekuqoqeni ulwazi oludingwa ucwaningo, ngendlela yokuthi isibalo sothisha angizange ngisasithatha sonke ngenxa yobuningi babo. Ngathola othisha abayisithupha esikoleni sokuqala, ngaphinde ngathola ababili esikoleni sesibili. Ngaleyo ndlela babeyisishiyagalombili othisha engaba nabo ezikoleni ezimbili. Ngakho-ke ukungabambi iqhaza kothisha besikole esisodwa akuzange kukhubaze ukuqhubeka kocwaningo.

3.5 UKUVIVINYA AMATHULUZI OCWANINGO (*PILOTING RESEARCH INSTRUMENTS*)

Kulolu cwaningo, imibuzo yenhlololwazi yavivinywa kuqala (*piloted*) yabe seyibukezwa. Kanti ne-*observation schedule* yasetshenziswa ngesikhathi kwenziwa lesi sivivinyo sokuhlola ukusebenza kwamathuluzi ayezosetshenziswa ukuthola ulwazi oludingeka kulolu cwaningo. Lokhu kwenziwa ngenyanga kaNcwaba ngonyaka wezi-2009, kwesinye isikole esasingeyona ingxenye yocwaningo futhi kuwo la mabanga engabe ngizosebenza ngawo (elesibili nelesithathu). Kwathatha isonto elilodwa ukwenza lokhu. Kanti othisha babebabili ocwaningweni oluyisivivinyo, eyedwa kulelo nalelo banga. Isikole engenza kuso lokhu kuvivinya imibuzo engabe ngiyilungiselele ukuyisebenzisa lapho sengenza ucwaningo lwempela sabe sikwesinye isigceme kanti kwasiza kakhulu lokhu ngoba ngathola ithuba lokubuyekeza imibuzo, ngayenza yacaca naleyo eyabe ingase ingezwakali kothisha lapho sengenza ucwaningo lwangempela.

Nakuba othisha engangenza nabo lokhu kuhlola kokuqala babeyiphendula eminye imibuzo, kodwa kwakwenzeka kwesinye isikhathi baklante; ngaleyo ndlela lokhu kwangihlomisa ngamakhono okubuyisa ocwaningwayo ukuba aphenhule ngokucacile, okwakuzosiza lapho sengenza ucwaningo okuyilona lona. Ngafunda futhi nokuthi kubalulekile ukuthi uma ocwaningwayo ekhuluma ngento engingayazi, kumbe

engingakaze ngizwe ngayo phambilini; ngimcele ukuba ake athi ukwenaba ngayo ukuze ngiqonde kahle ngakushoyo, ngibe nolwazi olwanele ngayo. Kanjalo nalapho ocwaningwayo wabe ezama ukuthola ukuthi uzakwabo utheni ngombuzo ofanayo, ngangimtshela ukuthi angivumelekile ukwenzenjalo ngoba lokho kuphambene nenqubomgomo yocwaningo. Ngale kwalokhu, ngafunda futhi ukuthi ngilalelisise lapho ocwaningwayo ekhuluma, ukuze ngingazitsheli okunye kepha ocwaningwayo ebe esho okunye. Lokhu kusiza ekutheni kungabi khona ukushayisana phakathi kokushiwo ocwaningwayo kanye nalokho okucatshangwa umcwaningi.

Ngaleyo ndlela ngahlomula ngamakhono amaningi njengomcwaningi; ngalungela nezinsalelo engangingazilindela lapho sekwenziwa ucwaningo lwangempela. Ngenza inhlololwazi nothisha ababili, ngabuye ngababukela ngenkathi befundisa. Inhlololwazi ngayinye yathatha ihora lonke, kuye nangesikhathi okhulumayo asithathayo lapho ephendula umbuzo ngamunye. Kungalesi sikhathi futhi lapho ngathola khona ukuthi eminye yemibuzo engabe ngiyisebenzisa, yayiphenduleka ngendlela efanayo, umehluko kuyindlela eyayibuzwe ngayo. Ngaleyo ndlela lokhu kwasiza ngoba ngabe sengiyikhipha eminye imibuzo lapho kuzwakala ukuthi ingaphenduleka ngendlela efana neminye.

Okunye engakuzuzayo ngalesi sivivinyo socwaningo ukuthi ngafunda ukuthi eminye yemibuzo yayingavulekile; okwakwenza ukuba abacwaningwayo ocwaningweni oluyisivivinyo baphendule ngegama noma ngomusho owodwa omfishane. Ngabe sengizama ukuyilungisa ngendlela yokuthi iphenduleke ngokuvulekile, umuntu akwazi ukuphendula akhululeke, aqale noma yikanjani ukuphendula ngendlela ezozwana naye, ngize ngeneliseke ukuthi usekushilo konke akucabangayo ngaphandle kokujwala yindlela umbuzo obuzeke ngayo. Sengiqedile ukuqoqa lolu lwazi ngahlaziya okutholakele, ngisebenzisa izindlela zokuhlaziya engangizosebenzisa ocwaningweni lwangempela. Kungalesi sikhathi-ke lapho ngathola khona amakhono okuhlaziya okutholakele, ngiphinde ngibike ngakho kuzwakale kahle.

3.6 UKUQOKWA KWEZIKOLE NOTHISHA (*SAMPLING*)

Kwakhethwa izikole ezimbili zamabanga aphansi eMlazi. Othisha baba yisishiyagalombili sebonke, abayisithupha eMbalenhle, nababili eGolide. EMbalenhle baba bane abebanga lesibili, baba babili abelesithathu. EGolide kwaba nguthisha oyedwa kulelo nalelo banga kwacwaningwayo. Lokhu kwenziwa ngesizathu sokuthi singabi sikhulu kakhulu isibalo sabazobamba iqhaza ocwaningweni, kakhulukazi njengoba othisha babechazile ukuthi bahlala phansi ndawonye, bavumelane ngabakufundisayo nangezindlela abazisebenzisayo, nanokuthi kungabi khona ukuphindaphinda.

3.7 UKUQHUTSHWA KOCWANINGO EZIKOLENI (*DATA COLLECTION IN THE SCHOOLS*)

Ulwazi oludingwa ucwaningo lwaqale lwatholakala esikoleni iMbalenhle esinothisha abayisithupha, abane ebangeni lesibili nababili ebangeni lesithathu. Esikoleni iGolide othisha ababecwaningwa babebabili, emunye ebangeni lesibili, emunye futhi ebangeni lesithathu. Lokhu kwenzeka ngenyanga kaMandulo ngonyaka wezi-2009. Kwaba nezingxoxo/ inhlololwazi esakuhleleka phakathi kwami njengomcwaningi kanye nabacwaningwayo. Inhlololwazi yayithatha isikhathi esingangehora kulowo nalowo thisha owayebambe iqhaza ocwaningweni. Kwakwenzeka kwesinye isikhathi kweve kancane ngemizuzu lapho ocwaningwayo enokuningi ayekusho. Ngaleso sikhathi sezingxoxo ngangisebenzisa isiqophamazwi. Lokhu ngangenzela ukuthi lapho sengibhala phansi ingxoxo enganginayo nabacwaningwayo, ngikuthole lokho kunjengoba kunjalo, kungaze kwahlanekezeleka, ngize ngisho okungashiwongo ngocwaningwayo. Ngaphandle kwalokhu, nganginomsizi owayelekelela ngokushicilela phansi amanothi ngokwakwenzeka nokwakukhulunywa ngalezi zingxoxo. Esikoleni sokuqala ngathatha izinsuku ezintathu ukwenza lezi zingxoxo, kwathi kwesesibili ngathatha usuku olulodwa ngoba babebabili kuphela abacwaningwayo. Inhlololwazi yayilungiselele futhi imibuzo ibhalwe phansi, kanti imibuzo yayiyishumi nesikhombisa okwakumele iphendulwe ngabacwaningwayo. Ngale kwale mibuzo eyayilungisiwe, yayiba khona imibuzo

yokulandelisa, eyayilandela umbuzo ohleliwe, uma ocwaningwayo kwakudingeka acacise iphuzu elithile elivele kwakushilo.

Emva kwalezi zingxoxo ngabe sengihlala amasonto amabili esikoleni sokuqala (iMbalenhle) esinothisha abayisithupha ababecwaningwa ukuyobabuka befundisa. Kothisha abafundisa ibanga lesibili ngahlala isonto lonke, kanjalo nakwabebanga lesithathu ngaphinde ngahlala isonto lonke. Ngamanye amazwi ngaba namasonto amabili agcwele ukuqoqa ulwazi lokubuka othisha befundisa esikoleni sokuqala, iMbalenhle. Kanti kwesesibili (iGolide) ngahlala isonto elilodwa kuphela, ngenxa yokuthi babebabili kuphela othisha ababeyingxanye yocwaningo, ngakho kwakulula ukubabuka befundisa bobabili ngalusuku lunye. Lokhu kwenzeka ngenyanga kaNdasa ngonyaka wezi-2010. Isikhathi sokufundisa ukufunda kwakuba yihora eligcwele esikoleni iMbalenhle kubo bonke othisha, kanti esikoleni iGolide nakuba isikhathi esiningi kwakuba yihora eligcwele, kodwa ngezinsuku ezimbili kwaba yimizuzu engamashumi amathathu.

Ngesikhathi ngibuka othisha befundisa, ngangibhala amanothi, bese umsizi esebenzisa isithwebulizithombe esinesiqophamazwi. Lokhu kwenzeka kuzo zombili izikole. UBabbie (2007, p. 311) ugcizelela ukuthi: *“Even if you pride yourself on having a photographic memory, it’s a good idea to take notes either during the observation or as soon afterward as possible.”* Ngakho-ke kwasiza ukuthatha amanothi njengoba konke okwabe kwenzeka, ngangikubona, ngikubhala phansi ukuze ngenze isiqiniseko ngokuthi onke amaphuzu amqoka ngiwathathile. Lokhu kwakuzosiza lapho sekuhlaziywa okutholakele. Nakhona lapho ngangisebenzisa i-*observation schedule* ngibheka okwenzeka ekilasini. Ngaphandle kokubuka okwakwenzeka ekilasini ngesikhathi othisha befundisa ukufunda okubhaliwe, ngabuye ngacela imithombo eyabe isetshenziswa ngothisha nokuyiyona eyabe ibasiza ekutholeni ulwazi ngokufundiswa kolimi lwesiZulu, okuhlanganisa nokufundisa ukufunda okubhaliwe. Ngacela nemisebenzi embalwa yezingane, ebhaliwe, njengoba bagcizelela othisha ukuthi lapho behlola izingane ukufunda okubhaliwe, bakwenza lokho ngemisebenzi ebhaliwe. Lokhu ngangizokusebenzisa lapho sengihlaziya okutholakele. Lapho sengiqedile ukuqhuba ucwaningo, ngabe sengibhala phansi izingxoxo ezaziqoshiwe kanye

nokwakuthwetshulwe ngesithwebulizithombe ngesikhathi othisha befundisa. Lapho sengikuqedile lokhu, ngabe sengikuhlaziya, ngisebenzisa izindlela zokuhlaziya zocwaningo lobunjalo botho (*qualitative data analysis methods*), kanye nenjulalwazi nohlaka lwemicabango yocwaningo, okuzoxoxwa ngakho esahlukweni esilandelayo.

3.8 UKUHLAZIYA OKUTHOLAKELE (DATA ANALYSIS)

Njengoba lolu kulucwaningo lobunjalo besimo (*qualitative case study*), izindlela zokuhlaziya kwaba yilezo ezisetshenziswa ngabacwaningi bobunjalo besimo. Olwazini olutholakele ngakha izindikimba ukuchaza ukufundiswa kokufunda okubhaliwe emabangeni esibili nawesithathu emakilasini esiZulu ulimi lwasekhaya kulezi zikole ezimbili ezaziyingxenye yocwaningo, iMbalenhle neGolide. Lezo zindikimba zazihambisana nemibuzongqangi okuyiyona ihola lolu cwaningo.

Ngakho-ke yilowo nalowo mbuzo wakhipha izindikimba eziqondene nawo, kodwa umbuzongqangi wokuqala nowesibili yayinezindikimba ezifanayo. Umbuzongqangi wesithathu waba nezehlukile izindikimba, nokuyizona uvuthondaba lombiko walolu cwaningo lulele khona. Kulo mbuzongqangi wesithathu, ngangizama ukuthola izizathu ngabakushoyo othisha kanye nabakwenzayo. Lapha ngaqala ngasebenzisa amazwi abo ababewasebenzisa ngezizathu ezenza benze ngendlela abenza ngayo lapho befundisa ukufunda umbhalo, ngabuye ngahlaziya abakushoyo, sengisebenzisa injulalwazi yokuhlaziya kaVygotsky (1978) kanye nohlaka lwemicabango, okuzoxoxwa ngakho esahlukweni sesine. Ngabuye ngabuka izindikimba ezitholalakalayo ngiqhathanisa nokwake kwabikwa abanye abacwaningi abamayelana nokufundwa kokubhaliwe, ngibheka ukufana nokwehlukana kwengangikuthola.

UCreswell (2009, p. 175) ubeka ukuthi abacwaningi bocwaningo lobunjalo botho basebenzisa *i-inductive data analysis*, bakhe amaphethini (*patterns*), ama-*categories* kanye nama-*themes* kusukela phansi kuya phezulu (kusukela kulawo asobala kuye njalo ngokujiya kokwakhiwa kwawo), ngokuhlela ulwazi olutholakele ngendlela yokuthi kuqale ngalokho okubonakala kalula kuye njalo ngokujiya kuze kufike ekwakhiweni

kwalawo ma-*themes* athe ukujula impela. Lokhu kuhlela kudinga ukuthi umcwaningi asebenze aye phambili abuye ajeqeze emumva, abheke phakathi kwama-*categories* ne-*data base* kuze kufike lapho umcwaningi esezanelisile khona ngokwakhiwa kwamasethi ama-*categories*. Lokhu kungambandakanya ukusebenzisana nabahlanganyeli bocwaningo, ukuze nabo balekelele ekubunjweni kwama-*categories* aqhamuka ngokuhlaziywa kolwazi oluqoqwe kubo (Creswell, 2009, p. 175).

U-Orgill (2002), ubeka ukuthi umcwaningi oyi-*qualitative researcher* angahlola akubhalile ngabacwaningwayo, engabheki kuphela okufanayo, kodwa nalokho okungafani. Ngalesi sikhathi enza lokhu, umcwaningi wakha ama-*categories* achaza ngama-*experiences* ehlukeni abantu mayelana nesimo esithile. Lapho esebheke imikhakha eminingi ehlukehlukeni mayelana nalokho okucwaningwayo, umcwaningi wakha ama-*categories* okuyiwona achaza zonke izinhlobo ezahlukeni (*variations*) zokutholakale olwazini obeluloqwa ngesikhathi sokuqoqwa kolwazi locwaningo. Okulandela lapho, ukusukela kuma-*categories* okuqala umcwaningi awakhile, uyaphinda futhi awahlole ama-*transcripts* ukuthola ukuthi ama-*categories* lawo achaza ngokwanele yini kanti asho khona ngempela yini lokho okushiwo ulwazi oluqoqiwe.

Lokhu kuhlolwa kwesibili kolwazi olutholakele ngenkathi sokuqoqwa kolwazi (*data collection*), kulolonga, kwandise noma kususe amanye ama-*categories* achaza okutholakele, bese kulandela ukuhlolwa futhi kolwazi (*data collected*), ukuthola ukuthi ama-*categories* asalokhu emi kanjalo awakaguquki yini. Lokhu kwenzeka kuze kufike esikhathini lapho ama-*categories* engasenakuguquka, engasashintshashintshi uma uwaqathanisa nolwazi olutholakele ezingxoxweni nangezinye izindlela zokuqoqa ulwazi locwaningo. Ngamanye amazwi ngenza okufanayo nokwenziwa ngabacwaningi bocwaningo lobunjalo botho. Yikhona-ke okwaba yisizathu sokuba ngikhethe le ndlela yokuhlaziya ulwazi olutholakele.

3.9 UKUKHOLAKALA NOBUQINISO (RELIABILITY AND VALIDITY)

Ukukholakala nobuqiniso (*reliability and validity*) yizinto ezisemqoka kakhulu ocwaningweni lobungako botho (*quantitative research*), kanti ocwaningweni lobunjalo

botho (*qualitative research*) umcwaningi nguyena oneqhaza elikhulu ekuqoqweni kolwazi oludingwa lucwaningo. Ngaleyo ndlela kuye kuze kube sengathi lapho abacwaningi bocwaningo lobungako botho bekhuluma ngobuqiniso nangokukholakala, bakhuluma ngocwaningo okuyilona olukholakalayo nolunobuqiniso, kube sengathi ucwaningo lobunjalo botho alukholakali futhi alunabo ubuqiniso, kanti cha akunjalo. Nakulo ucwaningo lobunjalo botho buyatholakala ubuqiniso nokukholakala (Nieuwenhuis, 2008, p. 80). ULincoln benoGuba (1985, p. 91), bengeza ngamagama anjengalana: *credibility*, *applicability*, *dependability*, ne-*conformability* njengezinto eziwukhiye ekutheni ucwaningo lube ngolunobuqiniso. Ngaleyo ndlela la matemu omabili 'ubuqiniso nokukholakala' (*reliability and validity*) abukeka ebaluleke ngokulinganayo. ULincoln noGuba bathi kungeke kwaba khona ukukholakala ngaphandle kobuqiniso, ngenxa yokuthi ubukhona bokukholakala ocwaningweni, yikhona okwenza ucwaningo lukholakale futhi lube nobuqiniso (1985, p. 316).

Ocwaningweni lobungako botho, udaba lokukholakala luncikene kakhulu nesibalo sabacwaningwayo kanye nethuluzi elisetshenzisiwe ekuqoqweni kolwazi locwaningo. Kanti ocwaningweni lobunjalo botho kunezinto ezinjenge-*credibility* yemiphumela yocwaningo ezenzeka ngendlela eyehlukile. Okuyiyona nto esemqoka ubudlelwano phakathi kolwazi oluqoqiwe kanye nezindikimba ezakhiwe ngumcwaningi ukuchaza ngesimo leso noma ngabantu abacwaningayo. Kumele umcwaningi atshengise indlela achaza ngayo ukufana nokungafani kwezindikimba abika ngazo, okuyinto okumele ivumelane nokubhalwe lapho ashicilele khona ulwazi olukhulunyiwe nalolo aluthole ngakubonile (*transcriptions*).

3.9.1 UKUKHOLAKALA (VALIDITY)

Ukukholakala kwethuluzi elisetshenziswa ukuqoqa ulwazi locwaningo kusho ukuthi ithuluzi lelo lihlola lokho okufanele likuhlole (Leedy & Ormrod, 2005, p. 28). Ngaleyo ndlela nakulo lolu cwaningo lokhu kwenzeka, kusetshenziswa ukukholakala okungaphandle (*external validity*). UCohen, Manion noMorrison (2008, p. 136) babeka ukuthi ukukholakala okungaphandle izinga elisho ukuthi imiphumela yocwaningo

ingakwazi ukwenabela kubantu, noma ezikhungweni eziningi kunaleso/kunalezo ebezicwaningwa. Lokhu kwenzeka ngokuhlola ukuthi imiphumela yocwaningo ingakwazi yini ukudluliselwa/ukwenabela nakwamanye amabanga aphantsi, okungamanye amabanga esithathu nawesibili ayengeyona ingxenye yocwaningo kulezi zikole.

Ngale kwalokhu, ukukholakala kwemiphumela kwenziwa ngokusetshenziswa kwezindlela ezintathu zokuqoqa kolwazi, okwakuyizingxoxo / inhlololwazi esakuhleleka (*semi structured interviews*), ukubukela othisha befundisa (*observations*), kanye nokuhlaziywa kwemibhalo (*content analysis*) okuqukethe ulwazi othisha abathembele kulo ekufundiseni ukufunda, kanjalo nemigomo yolimi yesikole. UCohen, Manion noMorrison (2008, p. 149) baphawula ukuthi enye yezindlela zokwenyusa ubuqiniso ukuba kusetshenziswe izindlela ezahlukeni ekuqoqweni kolwazi oludingwa ucwaningo, okubizwa ngokuthi yindlela yokudidiyela izindlela ezahlukeni zokuqoqa ulwazi locwaningo (*triangulation*).

Ngaleyo ndlela ukukholakala kwemiphumela kwahlolwa, kusetshenziswa ukukholakala kwangaphandle; okwafezeka ngokwenza ngokuyimpumelelo ukusabalalisa imiphumela yocwaningo nakwamanye amabanga afanayo ezikoleni engangisebenza ngazo. Lokhu ngakwenza ukuze ngibheke ukuthi imiphumela yayizofana yini naleyo engangiyithole kulawo mabanga engangiawacwaninga.

3.9.2 UBUQINISO (*RELIABILITY*)

ULeedy beno-Ormrod (2005, p. 29), bavumelana ngokuthi ubuqiniso busho ukungaguquki kwemiphumela yocwaningo uma lokho okuhlolwayo kungazange kushintshwe; kusalokhu kuhlolwa yona into efanayo. UCohen, Manion noMorrison (2008) baphawula ngokuthi ocwaningweni lwesimo, ubuqiniso busho ukufana kwalokhu umcwaningi akushicilele njengolwazi olutholakele kanye nalokho okwenzeka ngqo esimweni esijwayelekile okuyisona umcwaningi afuna ukwazi ngaso. Lokhu kuchaza ukuthi ulwazi olushicilelwe phansi ngumcwaningi kufanele lucace bha futhi lukwazi

ukuqondakala (p. 148). ULincoln benoGuba (1985) bancamela ukusebenzisa amagama afana nalana: *credibility, consistency, no trustworthiness*, esikhundleni segama elithi 'reliability'.

Kulolu cwaningo ngenza isiqiniseko sokuthi lonke ulwazi lwaqopheka njengoba lunjalo, alwangaba nokungabazeka, ukuze kukhule izinga lokukholakala kwalo. Ngasebenzisa izindlela ezahlukeni ekuqoqweni kolwazi njengenhlolelwazi, ukubuka othisha befundisa, ukuhlaziya imibhalo, ukusetshenziswa kwesithwebuli, kanye nokuthatha amanothi. Konke lokhu kwasiza ekwenyuseni izinga lokukholakala. Njengoba ekuqinisekisa lokhu uNieuwenhuis (2008, p. 80), ngokusebenzisa izindlela eziningi ezahlukeni ekuqoqeni ulwazi locwaningo, lokhu kusiza ekukhuphuleni izinga lokukholakala kwemiphumela yocwaningo. Ngamanye amazwi indlela yokudidiyela izindlela ezahlukeni zokuqoqa ulwazi locwaningo (*triangulation*) iyindlela endala yocwaningo ekwenyuseni nasekwenzeni ngcono izinga lokukholakala kwemiphumela yocwaningo (Nieuwenhuis, 2008, p. 80).

3.10 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngezindlela ezisetshenzisiwe ekuqoqeni ulwazi locwaningo. Ngixoxile nangenkambiso elungileyo yocwaningo ukuthi yalandelwa kanjani. Ngibuye ngaxoxa nangezindlela ezisetshenzisiwe ekuhlaziyeni okutholakele, ngaxoxa nangobuqiniso nokukholakala kocwaningo ukuthi kwaqinisekiswa kanjani ukuze ucwaningo lube ngolukholakalayo. Esahlukweni esilandelayo ngizoxoxa ngohlaka lwenjulalwazi nohlaka lwemicabango yocwaningo, okuyikhona kusetshenzisiwe njengesibuko ukuhlaziya ulwazi olutholakele.

ISAPHLUKO 4

UHLAKA LWENJULALWAZI KANYE NOHLAKA LWEMICABANGO YOCWANINGO

4.1 ISINGENISO

Esahlukweni esedlule ngikhulume ngomklamo nezindlela zokuqhuba ucwaningo. Ngikhulume nangezindlela ezasetshenziswa ukhlaziya okutholakele ngachaza nangenkambiso yocwaningo elungileyo ukuthi yalandelwa kanjani ekuqhubeni ucwaningo. Ngale kwalokhu, ngixoxe nangocwaningo oluyisivivinyo olwenziwa ukuze kuhlolwe amathuluzi ayezasetshenziswa ocwaningweni lwangempela. Kulesi sahluko ngizokhuluma ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yalolu cwaningo. Ngizochaza ngenjulalwazi esetshenzisiwe kanye naleyo micabango noma imibono esetshenziswe kulolu cwaningo, ukuze kucace ukuthi ukusetshenziswa kwayo kunamuphi umqondo. Ukwenza lokhu, ngaphambi kokuba ngichaze ngohlaka lwenjulalwazi yalolu cwaningo, ngizoqala ngokuthi ngichaze ukuthi iyini yona injulalwazi. Okuyolandela ngiyobe sengiveza isithombe esicacile ukuthi kukhulunywa ngani lapho kukhulunywa ngohlaka lwenjulalwazi. Emva kwalokho ngiyobe sengichaza injulalwazi okuyiyona esetshenziswe njengensizakuhlaziya yolwazi olutholakele. Ngizobe sengixoxa kafushane ngezinjulalwazi ezimayelana nokufunda ulimi. Lapho sengikuchazile lokhu, ngiyobe sengichaza ngohlaka lwemicabango, ngiphinde ngichaze nangaleyo micabango esetshenziswe njengohlaka lwemicabango. Ngizoveza nobudlelwano obukhona phakathi kwalokhu kokubili ukuze kucace kahle ukuthi lokhu kusetshenziswe lapha ngasizathu sini.

4.2 INJULALWAZI / INSIZAKUHLAZIYA (*THEORY*)

I-*The American Heritage Dictionary* (2001), ichaza injulalwazi/ insizakuhlaziya ngokuthi yiqoqo lezitatimende (*set of statements*) noma inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento, noma ukusebenza kwento ethile. Kungaba yiqembu elithile labantu, isimo noma isikhungo esithile, ikakhulukazi

lelo qoqo lamaqiniso eselike lavivinywa liphindelelwa, noma abantu abaningi bavumelana ngalo (p. 848). Izinjulalwazi ziyizincazelo eziwumphumela wocwaningo olunzulu futhi zeyeme ezinkolelweni ezithile kanti zisetshenziswa ngabantu abaningi. UThomas (1996), uqinisekisa ukuthi:

Theory is an explanation of how the facts fit together. More precisely, theorizing about a topic means the act of proposing which facts are most important for understanding that topic and what sorts of relationships among the facts are most significant for producing this understanding. Theory is what makes sense out of facts, and it gives facts their meaning.

Ngale ndlela kuyacaca ukuthi injulalwazi ilekelela ekukwazini ukuchaza amaqiniso athile ngesimo esithile njengoba phela isukela ocwaningweni.

4.3 UHLAKA LWENJULALWAZI (*THEORETICAL FRAMEWORK*)

Uhlaka lwenjulalwazi lungumgogodla kumbe isibuko sokubuka into ethile, noma yiso lokubuka, noma lokuqonda into ethile; kanti futhi luyinhlanganisela yemicabango ethile enobudlelwano njengensizakuhlaziya (*theory*), kodwa lona alucutshunguliwe njengensizakuhlaziya. Uhlaka lwenjulalwazi yilona oluba ngumgogodla wocwaningo, elulawulayo. Luchaza izinto okuyizona zizohlolwa wocwaningo nokuthi kuyohlaziywa kanjani lokho okuyohlolwa lucwaningo, njalonjalo (*Answers.com*, 2009). Ngaleyo ndlela uhlaka lwenjulalwazi lusebenza njengensizakuhlaziya esetshenziswa ukwenza ucwaningo. Isibonelo, uhlaka lwenjulalwazi lubalulekile lapho wenza ucwaningo ngokufunda umbhalo, nanoma yisiphi-ke nje isimo esicwaningwayo, noma ngabe kungasizathu sini. Isizathu salokhu ukuthi abafundi bemiphumela yocwaningo bazodinga ukwazi ukuthi obecwaninga ubesebenzisa yiphi injulalwazi.

Ngakho-ke uhlaka lwenjulalwazi kumele luveze ngokucacile kumfundi wombiko wocwaningo ngesimo sepolitiki, senhlalo, sosikompilo kanye nomlando lapho ucwaningo luvela khona. Lokhu kuchaza ukuthi ngisho indlela umcwaningi azohlaziya ngayo ulwazi alutholile kufanele kucaciswe kahle. Lokhu kungenxa yokuthi abafundi bombiko wocwaningo bazofisa ukwazi ukuthi umcwaningi wayebuka ngasiphi isibuko kumbe ihlo. Isibonelo, umcwaningi kungenzeka ukuba ubesebenzisa indlela yokubuka yama-

feminists, yama-constructivists, yama-behaviourists, noma mhlawumbe yama-psycholinguists. Lokhu futhi kuyamsiza umcwaningi ukuba ahlaziye ngokwakha amaqoqwana namaphethini olwazini aluqoqile uma lokhu kudingekile futhi kuhambisana nendlela esetshenzisiwe yokuqhuba ucwaningo.

4.4 UKUFUNDA OKUBHALIWE NGOKWE-SOCIAL CONSTRUCTIVIST THEORY

UVygotsky (1978) umcwaningi wase-Russia, waqamba insizakuhlaziya i-*social constructivist* yokufunda okubhaliwe. Le njulalwazi ibuye yaziwe ngokuthi yi-*socio-historical theory*. UVygotsky (1978) ubeka ukuthi ukufunda okubhaliwe (*reading*) kuyinto eyenzeka ngenxa yokuba umuntu abe yingxenye yomphakathi, abuke okwenzekayo emphakathini, abuke ukuthi izinto zenzeka kanjani ngokwejwayelekile futhi nalowo ofundayo kube khona akwaziyo ngale nto afunda ngayo. Kanti futhi kufanele kube ukuthi wake wahlangabezana nayo endaweni aphila kuyo. UVygotsky wayekholelwa ukuthi umntwana ukuze akwazi ukufunda okubhaliwe / umbhalo, kufanele axhumane nabanye abantu, azi ngezinto ezimzungezile, ezenzeka endaweni aphila kuyo emphakathini.

Ngaleyo ndlela uVygotsky ugcizelela ubudlelwane obuphakathi kolwazi umfundi avele enalo kanye nosikompilo (*culture*) lapho efunda ukufunda okubhaliwe/umbhalo. Ngale ndlela, lokhu kusho ukuthi ukukhula ekufundeni okubhaliwe (*learning to read*) kwenzeka lapho umntwana ehlanganisa usikompilo nolwazi olusha kanye nolwazi abe vele enalo ngalokho akufundayo, futhi umfundi ebambe iqhaza ekufundeni. Ngale ndlela i-*social constructivist* iynjulalwazi ephathelene nokufunda (*learning*) egcizelela ukwakheka kolwazi kumuntu uma efunda (Woolfolk, 1998; 1999). UWoolfolk (1998) uthi:

Whereas Piaget described the child as a little scientist, constructing an understanding of the world largely alone, Vygotsky (1978, 1987, 1993) suggested that cognitive development depends much more on interactions with the people in the child's world and the tools that the culture provide to support thinking. Children's knowledge, ideas, attitudes, and values develop through interaction with others.

Kula mazwi angenhla, kuyacaca ukuthi i-*social constructivism* inabo ubudlelwano nolwazi ingane evele inalo, kumbe eza nalo lapho izofunda okubhaliwe, kanye nosikompilo. Ezinye zezinto ayezigcizelela uVygotsky emibonweni yakhe yilokhu akubiza nge-*zone of proximal development* nenkolelo yokuthi ukusebenza kwemiqondo yethu kuncike ezintweni esizenzayo nesiphila nazo emiphakathini (Smith & Elley, 1994, p. 82). Le-*zone of proximal development* ikhombisa ukuthi uma ingane ifunda, kuhambisana nokuthi ilekelelwe ngendlela efanelekile ukuze iphumelele ekufundeni. Ngakho-ke lokhu kuchaza ukuthi ingane uma ikwazi ukuzenzela yona imisebenzi efundwayo ngokuzimela, ngaphandle kokulekelelwa, leyo ngane isuke isingasangeni ngaphansi kwe-*zone of proximal development*. Lokhu kusho ukuthi siyafika isikhathi lapho ingane isikwazi ukusebenza khona ngokuzimela, ingabe isadinga ukulekelelwa.

Ngamanye amazwi, zikhona izinto ezingaba yimisebenzi efundwayo, kodwa ezingebe zisadingeka ekukhuleni kwengane, uma ngabe leyo ngane isikwazi ukuzimela, ingasadinge lusizo ukuba ifunde ukufunda umbhalo. Ngakho-ke ngale-*zone of proximal development* kunzima ukuqonda ukuthi izingane ngokwempela zithuthuka kanjani, kusukela ebangeni lapho zicathula khona, zehluleka ukuqonda umbhalo, kuze kufike lapho sezikwenza ngempumelelo lokhu. UVygotsky ubeka kanje:

The only good kind of instruction is that which marches ahead of development and leads it; it must be aimed not so much at the ripe as the ripening function...

(Vygotsky, 1978, p.104)

Yingakho-ke nje ama-*social constructivists* ebuka ukufunda okubhaliwe njengento eyenzeka ngenxa yezinto umuntu azenzayo nazibonayo nahlangana nazo njalo emiphakathini. USangmin (2007) ubeka ukuthi abafundi bemibhalo basebenzisa izinto eziningi eziphathelene nolimi namagama asolimini ukuze baqonde abakufundayo embhalweni (p. 12). Kanjalo noYang (2004) uyavumelana nalaba babhali ngoba uyakugcizelela ukuthi ukufunda okubhaliwe kuyinto eyakheka ngokuba umuntu abe yingxenywe yomphakathi, abuke futhi aphile nezinto azofunda ngazo. Ngale ndlela inhlalo yabantu ineqhaza elibambile ngesikhathi ingane ifunda okubhaliwe, uhlobo lombhalo

awufundayo, indawo lapho esuke ifundela khona, abantu efunda nabo, isizathu sokuba ifunde, kanye nendlela efunda ngayo (Wilson & Yang, 2006, p. 367).

UVygotsky (1978), uveza ukuthi ukufunda kwenzeka lapho kunenkulumo-mpendulwano. Le nkulumo-mpendulwano yenzeka phakathi kukathisha nomfundi; phakathi kwabafundi ekilasini, kumbe phakathi komfundi nombhalo awufundayo. Ngaleyo ndlela, i-*social constructivism* inikeza incazelo encikene nokusebenza komqondo ekufundeni ulimi, ukuchaza ukuthi ukufunda (*learning*) okuyimpumelelo kungenzeka kanjani.

Njengoba sengike ngachaza, i-*social-constructivism* igcizelela ukuthi ukufunda kwenzeka endaweni lapho umfundi kanye nokwenzeka emphakathini nosikompilo kuhlangana kanti futhi umfundi kuleyo ndawo nguyena obambe iqhaza elibalulekile ekwakheni umqondo wokufundwayo (Wilson & Yang, 2006). Ngale ndlela uHarry (2003), ubeka ukuthi bobabili uthisha nengane lapho kwakhiwa khona umqondo wokufundwayo, babamba iqhaza elibalulekile. Lokhu kusho ukuthi uthisha ubheka ukuthi yikuphi abafundi abangakufunda, bakukhombise futhi baziveze ngakho ukuthi bayakuqonda kahle (Harry, 2003).

Ngokwale njulalwazi, othisha kumele baziphathe njengabaholi nabalawuli bokufunda (*facilitators*), kodwa bangabi ngothishambumbulu (Bauersfeld, 1995). Ngikusho lokhu ngoba lapho enikeza abafundi isifundo, uthisha owaziyo umsebenzi wakhe ukwenza lokhu njengomholi nomlawuli nomeluleki, asize ingane ukuba ikuqonde ekufundayo lapho ifunda okubhaliwe; hhayi uthishambumbulu ongenandaba noma ingane iyakuqonda kumbe ayikuqondi ekufundayo. Ngala mazwi lokhu kuchaza ukuthi uthisha kumele akhombise amasu amaningi okulekelela ingane, amasu angaphezu kokuba abe nguthisha (Brownstein, 2001).

Isibonelo; uthishambumbulu uyatshela, kodwa umholi/umlawuli uyabuza; uthishambumbulu uma phambili afundise izingane, kanti umholi ulekelela abantwana, abone nabasele emumva; uthishambumbulu unikeza izimpendulo, kanti umlawuli nomholi wokufunda unikeza umhlahlandlela aphinde avule amathuba okuba ingane

ikwazi ukuzitholela ngokwayo ebingakwazi; kanti futhi uthishambumbulu uyakhuluma nje abafundi balalele, ekubeni umholi nomlawuli ongumelekeleli wengane ekilasini eba nenkulumo-mpendulwano eqhubekayo nekilasi lakhe (Rhodes & Bellamy, 1999). Kanjalo futhi, umholi nomlawuli wokufunda kumele akwazi ukuqamba indlela ezokwenza abafundi bacacelwe okufundwayo, akwazi ukubacathulisa baze bafike ekwazini.

Ngokwehlo lenjulalwazi i-*social constructivist*, ukufunda okubhaliwe kunezimpawu eziningi. Okokuqala nje, ukufunda kusondelene nokwenzeka emqondweni (*cognitive behaviour*) futhi kuhlukanisa izinto ezintathu eziphathelele nombhalo nolimi (ulwazi lokubona / lokuhlonza amagama ‘*word recognition*’, nama-‘*phonographic features*’ kanye nokwakheka kwemisho ‘*syntax*’, kanye nezinto ezintathu ezisondelene nokusemqondweni (*background knowledge, intratextual perceptions, and metacognition*). Okwesibili, ukufunda okubhaliwe kungabukwa njengento eyenzeka ngenxa yokwenzeka emphakathini kanye nenhlalo yabantu ngenxa yokuthi izinto ezenzeka emphakathini zineqhaza ezilibambile kokwenziwa umfundi wombhalo.

Okwesithathu, ukufunda okubhaliwe kuhambisana nesimo esithile (*is situational*) ngoba abafundi abehlukene bafunda imibhalo ezindaweni ezahlukene ezingefani, okuyinto nayo enomthelela. Isibonelo; abafundi bemibhalo baye bakhombise amazinga okufunda ahlukahlukene kuye ngohlobo lwemibhalo abayifundayo nezindawo abakuzo (Cheng, 2003; Bernhardt, 1991). Isibonelo; akulula nje ukuba umfundi wasedolobheni afunde kahle ngempumelelo futhi aqonde umbhalo okhuluma ngethala lemikhonto, igoqo lengulube, ukusinda ngobulongwe, ukwakha inqolobane uma engakaze akubone noma aphile kukho; kodwa umfundi wasemakhaya unaso ngokucacile isithombe ngalezi zinto, ngakho kungaba lula lapho engafunda umbhalo ehlangabezana nalezi zinto azaziyo.

I-*social constructivism* iyahambisana nenqubomgomo ye-*Outcomes Based Education*⁷. Lokhu kungenxa yokuthi abafundi bemibhalo basebenzisa amakhono okuhlukanisa

⁷ I-*Outcomes Based Education* yindlela esetshenziswa ngothisha baseNingizimu Afrika yokufundisa okwamanje nakuba uNgqongqoshe wezeMfundo Yamabanga Aphansi, u Angie Motsekga, esememezele i-

ulwazi olusha nolwazi abavele benalo (*inferences*) lapho befunda imibhalo. (Knuth & Jones, 1991). Ngale ndlela, othisha njengabaholi babafundi, balekelela abafundi ekufundeni, babanike amakhono okufunda ngokuzimela, bakhe izifundo ezihambelana nezinga lokukhula labafundi, nahambisana nezidingo zabo (Blumenfeld *et al*, 1991; Bharuthram, 2006; Bloome, 1993). Lo mbono uqhakambisa umbhali, umfundi, umbhalo, kanye nendawo okufundwa kuyo (Kukan & Beck, 1997).

Ngale ndlela injulalwazi *i-social constructivist* iqhamuka nombono othe ukwehluka, lapho ukufunda nokubhala kukhuthazwa futhi kubukwa njengezinto ezihlobene, okubizwa ngokuthi yi-*New Literacy* (Willinsky, 1990). UWillinsky (1990, p. 8) uyachaza ukuthi i-*New Literacy* ihlanganisa amasu okufundisa ukufunda nokubhala, okuzama ukususa umqondo wokuthi ukufunda ukubhala nokufunda ukufunda okubhaliwe kungumsebenzi kathisha. Ngakho-ke, ngenxa yale njulalwazi, umcwaningi uzobheka ukuthi uthisha ubalekelela kanjani abantwana ekutheni bathuthuke ekufundeni okubhaliwe, indlela ahlela ngayo umsebenzi wakhe, aphinde abheke ukuthi uthisha ubalekelela kanjani abantwana ekubambeni iqhaza ekukhandeni umqondo ngabakufundayo ngesikhathi isifundo siqhubeka ekilasini.

4.5 UBUDLELWANO PHAKATHI KOHLAKA LWENJULALWAZI NOHLAKA LWEMICABANGO

Igama elithi uhlaka lwenjulalwazi (*theoretical framework*) livame ukusetshenziswa ngokufana nelithi uhlaka lwemicabango (*conceptual framework*). Nakuba lokhu kungabukeka kufana, umehluko osobala phakathi kwakho ukuthi uhlaka lwenjulalwazi lungasetshenziswa lapho kukhona ulwazi oluthile oluvele lukhona noma lapho uhlaka lwemicabango lungeke lwakwazi ngokugculisayo ukucacisa ngesimo noma ngaleyo nto ecwaningwayo. Lokhu kuchaza ukuthi kuye kusetshenziswe ezinye izindlela

Curriculum entsha yokufunda ezikoleni ezoqala ngonyaka ozayo (2011). Kusukela ngonyaka ozayo (2011) i-OBE ayisezokusebenza. Othisha nabacwaningi abaningi kade babeyigxeka le ndlela ye OBE ngokuthi ayisebenzi kahle, kanti futhi lapho izinsiza zingekho khona kuba yinkinga enkulu, nanokuthi othisha abaqondi kahle okuyiwona maqhaza abo ekilasini lapho kufanele basebenzise khona le ndlela. Okunye okuza ne curriculum entsha ukuthi ingane izofunda amabanga amathathu okuqala ngolimi lwayo ezikhethele yona, kanti isiNgisi asizokusebenza ukumela ulimi lwengane lwasekhaya.

ezibalulekile kanti futhi lezo zindlela zingasetshenziswa ukuhlola imibono engaqinisekisiwe e vele ikhona, ngaleyo ndlela bese lokhu kuthathwa njengohlaka lwenjulalwazi.

Kusemqoka ukuthi izinhloko (*frameworks*) kumele ngaso sonke isikhathi zibe nemigomo nemingcele ethile. Ngamanye amazwi kubalulekile ukuthi ukwenza ucwaningo olumayelana, isibonelo, nokufundiswa kokufunda okubhaliwe, kweyame ohlakeni oluthile njengoba kungaba lukhuni ukukuchaza ukuthi kuyini futhi kwenzeka kanjani. Ngale kwalokhu, kusiza ekutheni kube lula ukuthi okutholakele kuthathwe njengolwazi oluhloliwe nolusezingeni eliphezulu, okuyinto engelula uma ucwaningo lungeyamanisiwe nohlaka oluthile.

Lokhu kuchaza ukuthi lowo nalowo msebenzi wocwaningo kumele ulawulwe luhlaka lwenjulalwazi, ugxeke noma unconywe ngabanye abacwaningi, ukuqinisekisa iqophelo lawo eliphezulu ukuze ungeyeki futhi ukholakale. Kuzosetshenziswa kokubili uhlaka lwenjulalwazi kanye nohlaka lwemicabango, ukuze kuthi lapho uhlaka lwenjulalwazi luhluleka ukucacisa khona, lulekelele uhlaka lwemicabango, njengoba ekhona amanye amakhonsephe anengeke acaciswa kahle uhlaka lwenjulalwazi, yize ukuthi ayaphatheka kuyo injulalwazi futhi abalulekile, kepha kuphela awacacisekile. Ngale ndlela, leyo micabango izothathwa njengengxenywe yohlaka lwenjulalwazi, ayizimele yodwa ngokwayo.

4.6 AMANQAMPUNQAMPU NGEZINJULALWAZI EZIMAYELANA NOKUFUNDA ULIMI.

Njengoba ukufunda okubhaliwe kungenye yezinto ezisemqoka ekufundeni ulimi, kulesi sigaba ngizoxoxa kafushane mayelana nokushiwo ngabacwaningi abanengi abacwaninga ngokuthi isidalwa esingumuntu silufunda kanjani ulimi. Laba bacwaningi babebheka ukuthi ingane encane ilufunda kanjani ulimi. Ama-*behaviourists* aphawula ngokuthi umuntu ulufunda kangcono ulimi uma ephila kuleyo ndawo (*environment*) noma ekuleyo

ndawo lapho lukhulunywa khona kanti futhi ukuhlengana ngokukhuluma nabantu abakhuluma lolo ulimi kwenza ukufunda ulimi kube lula (Block & Israel, 2005).

Abanye ochwepheshe babala ukuthi umuntu ufunda ulimi ngokukhuluma nabantu abalukhulumayo (Bohannon, 1993; Cazden, 1992). Abanye bathi umuntu ufunda ulimi ngenxa yezinkolelo zama-*constructivists*, wona agcizelela ukuthi ingane ifunda kangcono uma iyingxenye yokufundwayo, futhi ibambe iqhaza elibalulekile ekufundeni kwayo. Lokhu kusho ukuthi ingane kumele ibe nolwazi oluthile ezitholele yona yazibonela yona ngokwayo ukwenzeka kwento ethile. Ngale ndlela, lokhu kusho ukuthi ulwazi analo umuntu, avele enalo, izinkolelo avele enazo kanye nezehlakalo zemihla ngemihla aye ahlengabezane nazo, kunomthelela ekufundeni kwakhe ulimi (Harris & Hodges, 1995, p. 43).

Ukulandela le njulalwazi yama-*constructivists*, uPiaget uqinisekisa ukuthi ingane ifunda ukukhuluma kusukela ezintweni ezenzayo; kusukela emagameni efunda ngawo ukukhuluma afana namabizo athile, izenzo, izinto eziphathekayo kanye nezinto nje eye izibone zenzeka (Piaget & Inhelder, 1969; Block & Israel, 2005). Kuye kuthathe isikhathi-ke ukuthi ingane ifunde amagama afana nezichasiso nezandiso kanye nezincazelo zamagama. Ngokufanayo, uVygotsky (1978), ubeka ukuthi ulimi lukhula kumntwana ngokuthi ahlale nabantu abadala abalwaziyo, bamgqugquzele, bamkhuthaze futhi bamelekelele ekufundeni lolo limi (Vygotsky, 1978, 1987, 1993; Sulzby, 1986).

Ngokwejwayelekile, ama-*constructivists* akholelwa ekutheni abantwana bafunda ulimi ngokulandela imigomo yolimi, okuyinto abazalwa benayo. Ngale ndlela, le ngxoxo ikhombisa ngokusobala ukuthi ukufunda ulimi kungeke kwaba yinto ongayichaza nje umnqamlajuqu futhi eyisimbelambela. Ziningi izindlela zokuchaza ukuthi umuntu ulufunda kanjani ulimi. Ngakho-ke lokhu kuchaza ukuthi asikho isimo kumbe into okungathi uma uyichaza, kube yiyona ndlela kuphela yokuyichaza, kodwa konke kuncike ekutheni into oyichazayo uyibuka ngaliphi iso. Kanjalo nokufundisa ukufunda okubhaliwe, kungeze kwaba yinto engachazwa nje ngendlela eyodwa. Kusho khona-ke ukuthi kuya ngokuthi lapho ukufunda okubhaliwe kuchazwa, kungabe kwenzeka

kubukwa ngaliphi iso ukunikeza leyo ncazelo. Okunye okubalulekile ukuthi uma umuntu efunda ulimi, angeke akushiye ngaphandle ukufunda okubhaliwe ngalolo lulimi ngoba nakho kungenye yezingxenye ezisemqoka ekufundeni ulimi, noma ngabe ulimi lwasekhaya noma ngabe olokwethekelwa.

4.7 UHLAKA LWEMICABANGO (*CONCEPTUAL FRAMEWORK*)

Lapho umcwaningi eselwenzile uhlaka lwenjulalwazi, okuyisakhiwo semicabango evele ikhona (*structure of concepts that exist*) futhi engumdwebo ovele ukhona wocwaningo, umcwaningi kufanele akhe uhlaka lwemicabango uma uhlaka lwenjulalwazi kukhona elungakucacisi kahle. Ngamanye amazwi lokhu kokubili kusetshenzisiwe kulolu cwaningo ukuze umcwaningi angabi nenkinga ekuhlaziyeni lapho kumele ahlaziye okungachaziwe ohlakeni lwenjulalwazi. Esigabeni esilandelayo kuzoqale kuchazwe ukuthi uyini umcabango (*concept*).

Umcabango uyisithombe noma uphawu olumele umbono othile ongabonakali. Ngale ndlela-ke uhlaka lwemicabango luhlanganisa imicabango ehlanganiswe ndawonye njengomdwebo noma ibalazwe locwaningo. UChinn benoKramer (1999) noKhan (2004), bachaza umcabango njengemicabango ejiyile yezinto ezenzakalayo noma ezibonakalayo. Lapho uhlaka lwenjulalwazi luyinjulalwazi uhlaka lungukusetshenziswa kwayo leyo njulalwazi (Khan, 2004, p. 10). Ngamanye amazwi yilapho umcwaningi ezibonakalisa khona indawo ami kuyo mayelana nenkinga leyo ecwaningwayo futhi kulapho eveza khona ukuthi ucwaningo lwakhe lubhekephi. Lokhu kungenxa yokuthi ohlakeni lwemicabango kulapho umcwaningi eveza khona ukuthi umi kuphi yena ngencazelo yamagama noma yemicabango ethile emayelana nalolo cwaningo, njengoba kungenzeka ukuba zibe ziningi izincazelo ngesimo esithile noma ngamagama athile aphahekayo kulolo cwaningo.

Lokhu kusiza umfundi wombiko wocwaningo ukuthi abone ukuthi umcwaningi yena ngokwakhe umi kuphi-ke, noma uyiqonda kanjani into ethile. Yingakho-ke umcwaningi ekhethe ukukusebenzisa kokubili, uhlaka lwenjulalwazi kanye nohlaka lwemicabango

ukuze kucace indawo ami kuyo ezincazelweni ngemicabango ethile, efana nakho ukufunda umbhalo/okubhaliwe, njalonjalo. Okunye okungenzeka ngohlaka lwemicabango ukuthi umcwaningi angasebenzisa imodeli evela ikhona esike yasetshenziswa phambilini ngabanye abacwaningi, kodwa yena bese eyishintshashintsha ukuze ivumelane nolwakhe ucwaningo.

I-Answers.com (2009) ibeka ukuthi uhlaka lwemicabango lwenzeka lapho umcwaningi ehlanganisa imicabango evela ikhona ocwaningweni olwake lwenziwa ukuze athole ukwesekela okudingwa yimibuzo yocwaningo. Uma sekwakhe kwaba khona umcwaningi osekwe wazama ukuhlanganisa leyo micabango nocwaningo olusemthethweni, lokho kusho ukuthi wayekhanda uhlaka lwenjulalwazi okumele lusetshenziswe njengebalazwe elivele selidwetshiwe (*ready-made map*) kwabanye abacwaningi ukwesekela ucwaningo lwabo.

Ngakho-ke, kulolu cwaningo, uhlaka lwenjulalwazi kanye nohlaka lwemicabango kusetshenziswe, ukuze nenjulalwazi esetshenzisiwe ithole ukwesekelwa ngohlaka lwemicabango. Kanti futhi kulolu cwaningo lokhu kuzosiza nalapho leyo njulalwazi ekhethiwe ingazange iphawule ngeminye imicabango ebalulekile kulolu cwaningo. Ngakho-ke kulesi sahluko, imicabango engumgogodla walolu cwaningo izochazwa. Lokhu kuzoveza ukuthi umcwaningi yena uyiqonda kanjani leyo micabango njengoba isetshenzisiwe ocwaningweni. Ngaphandle kokukhomba indlela ezohanjwa ngumcwaningi, ngohlaka lwemicabango, umcwaningi uyakwazi ukukhombisa ubudlelwane ngemicabango noma ngamagama athile ahlukene adinga ukuwahlola ocwaningweni (Khan, 2004, p. 11). Ngezansi kuzoba yingxoxo ngemicabango eminingi ebalulekile kulolu cwaningo.

4.7.1 ULWAZI LOKUFUNDA NOKUBHALA (*LITERACY*)

I-UNESCO ichaza ulwazi lokufunda nokubhala (*literacy*) njengokukwazi ukukhomba (*identify*), ukuqonda (*understand*), ukuhumusha (*interpret*), ukwakha (*create*), ukudlulisa umlayezo (*communicate*), uphinde usebenzise imibhalo ehambisana nezimo ezahlukene. Ukufunda nokubhala (*literacy*) kungumgogodla wokufunda ngoba ukuze umuntu akwazi ukuphumelela ngokwemfundo, kumele akwazi ukufunda nokubhala. Lokhu kusho ukuthi ofundayo kumele abe nolwazi lokufunda nokubhala, okuzomsiza ekutheni akwazi ukufunda izincwadi neminye imithombo ezomsiza ukuba athole ulwazi, aphinde akwazi ukuphumelela ezivivinyweni zakhe. Isibonelo, esikoleni abafundi bahlolwa ngezivivinyo ezincane (*tests*) nezinkulu (*examinations*). Ukuze uphumelele ekubhaleni isivivinyo esincane noma esikhulu, kufanele ukwazi ukufunda nokubhala, uzilungiselele ukubhala ngokuthi ufunde imithombo yolwazi, ukwazi ukuzwa imiyalelo oyinikwayo esivivinyweni ngoba okudingwa umbuzo wesivivinyo kuzodingeka ukuba ukwazi ukukufunda bese uphendula ngokuthi ubhale impendulo.

Ngale ndlela ukubhala nokufunda okubhaliwe kubamba iqhaza elikhulu ekuphumeleleni nasekungaphumelelini komfundi esivivinyweni. Kusemqoka futhi ukuthi kugcizelelwe ukuthi alikho izinga lokubhala nokufunda okubhaliwe umuntu angafinyelela kulo ukuze athi useyakwazi ngokwanele ukufunda okubhaliwe, ngakho akasadingi kufunda lutho, usegogodile ngokufunda okubhaliwe kanye nokubhala. Lokhu kungenxa yokuthi ulwazi lokufunda nokubhala luyinto eqhubeka njalo, engamiyo, ethuthuka impilo yomuntu yonke. Yingakho kubuye kungezwakali kahle ukuthi ukufunda okubhaliwe kulikhono ngoba lokhu kwabanye kungakha umqondo wokuthi ikhono phela liyinto efundwayo futhi umuntu akwaziyo ukuthi ayifunde ayizuze ngokwanele, bese engabe esadinga ukuqhubeka nokulithuthukisa ngoba kuyenzeka ikhono likhule ngokwanele.

Kanti lokhu kuyinto engenzeki ngokufunda umbhalo nokubhala. Ngikusho lokhu ngoba umuntu uze afe efunda izinto ezintsha angazazi impilo yakhe yonke, singeke sazazi zonke izinto ezifundwayo nezibhalwayo, kodwa sifunda njalo size sife. Ngale ndlela-ke kuhle umfundi osemncane alekelelwe ekuthuthukiseni ulwazi lokubhala nokufunda,

ukuze kuthi laphe esekhulile, kuthi noma efunda ngezinto ezintsha, abe esewazuzile amakhono okukwenza lokhu, ngoba-ke ukubhala nokufunda khona ngokwakho, angeke akuzuza ngokuphelele, njengawo wonke nje umuntu omdala ofunda aze afe. Lokhu-ke kusho ukuthi umfundi osemncane uyamdinga uthisha ozomelekelela laphe efunda okubhaliwe noma ebhala njengoba kungebe bikho ukufunda (*learning*) ngaphandle kokufunda okubhaliwe (*reading*) kanye nokubhala.

I-Answers.com (2009) noFelini (2008, p. 21), bathi ulwazi lokubhala nokufunda yisimo sokuba umuntu akwazi ukufunda nokubhala futhi kuhambisana negama lesiNtaliyana elithi *alfabetizzazione*, elisho ukuthi okubhalwe ngezinhlamvu (*marked with letters*), nelesiFrentshi elithi *alphabetization*, neleSipanishi elithi- *alfabetizacion*, nelesiJalimane elithi- *alphabetisierung*. Eminyakeni edlule, umlando waleli gama elithi '*literacy*' ngokwesingisi, lalingenayo le ncazelo, kodwa lalisho umuntu ojwayelene nemibhalo yobuciko yesingisi (*familiar with literature*) noma kumbe lalingasho futhi ukuthi ofunde kakhulu noma ofundile (*well educated, learned*). Kungeminyaka yonyakakhulu we-1900 laphe leli gama labe selishintsha incazelo yalo selisho ukukwazi ukufunda nokubhala (*ability to read and write*). Nanamuhla basekhona abanye osozilimi abasenencazelo eyehlukile kunalena, njengalabo abathi leli gama lisho ukukwazi ukuqonda ubhale futhi indaba emfushane ngezigameko zemihla ngemihla (Felini, 2008, p. 21).

Kanjalo noFreire (1971) naye waqhamuka nencazelo eyehlukile yaleli gama laphe ekhuluma ngokusetshenziswa kwalo emiphakathini kanye nangokwepolitiki. Lokhu kwakungenxa yesimo sabantu abampofu baseBrazil uFreire ayehlala nabo, ebona begqilazekile behlushwa. UFreire wahlanganisa la magama: *literacy, conscientization, ne- liberation of the oppressed*. Lokhu wayekwenza ukuze axhumane nabantu ngokwemibhalo. Ngale ndlela abantu baba nolwazi lokufunda nokubhala, okwakuzobasiza ukuba bathole izincazelo ngezinto ezazenzeka ngaleso sikhathi, nanokuthi umuntu alazi iqhaza alibambile emiphakathini (Felini, 2008, p. 22). UPettinelli (2009) yena, yize akushoyo ngaleli gama elithi '*literacy*' kungahlukile encazelweni ethi ukukwazi ukufunda nokubhala, kodwa yena ubeka ngokuthi igama elithi '*literacy*' alisho

khona nje ukukwazi ukufunda nokubhala, kodwa ukukwazi ukuqonda lokho okufundayo futhi. Lokhu ukusho ngoba lapho umuntu efunda, kumele akuqonde akufundayo.

Ngonyaka we-1970, u-Oxenham waphawula ngokuthi “cishe iminyaka eyizinkulungwane eziyi-5 idlulile kwaqala ukufunda nokubhala kanti umhlaba wonke kuze kube manje usalokhu ukhungathekile ngemizamo yokuthi abantu bakwazi ukufunda nokubhala, nanokuthi nje yilona liphi izinga lolwazi lokufunda nokubhala umuntu okumele afike kulona ukuze kuthiwe usefunde ngokwanele ukufunda nokubhala”. Kusukela ngaleso sikhathi, kwabe sekuba nocwaningo olwehlukene olumayelana nokufunda nokubhala kanye nokuthi kuyini, kanjalo nokufundiswa kwakho ezikoleni. Mabili-ke amamodeli e-*literacy* abe eseqhamuka; okuyi-*autonomous model* kanye ne-*cultural model*.

Ngokwe-*autonomous model*, ukufunda (*to learn*) ukubhala nokufunda, nokufunda okubhaliwe kuyinto esemqoka kakhulu njengoba kukhulisa ngisho ingqondo, indlela umuntu acabanga ngayo, kanye nokukhumbula kanye nendlela esikusebenzisa ngayo ukufunda nokubhala. Ngakolunye uhlangothi, i-*cultural/ideological model* yona ibheka izincazelo kanye nokusetshenziswa kokubhala nokufunda kanye namasiko ahlukene (*different cultures*) futhi ibuke nokwenzeka emphakathini (Wragg *et al*, 1998, p. 26). I-*ideological model* yiyona esetshenziswa kakhulu kune-*autonomous model*. Isikhathi esiningi i-*autonomous model* ayinaki ukubaluleka kokwenzeka emphakathini ukuze ukufunda kube ngokunomqondo. Yingakho abacwaningi abaningi bekhetha i-*ideological model* ngoba yona igxila nasezintweni ezenzeka emiphakathini lapho kufundiswa ukufunda nokubhala.

Lapho sibheka, kusukela ngeminyaka ye-1950, ulwazi lokufunda nokubhala kwezemfundo kwakuyiyona nto okwakugxilwe kuyo, lapho kubhekwa ngokwamamodeli nezinjulalwazi, izindlela zokufundisa, kanye nasocwaningweni. Ucwano oluningi lwangaleso sikhathi lwalugqame ngokuba ngolwama- *paradigms e-psychology*, ayezama ukuqonda ukufunda, ukubhala, ukupela, kanye nokufunda ngokuqondisisa njengezinto ezisondelene nokwengqondo/ nokusebenza komqondo nendlela ethile yokwenza ukuze kwenziwe ngcono ukufundiswa kokufunda nokubhala (Bharuthram, 2006, p. 31).

Oluningi ucwaningo lwaluvama ukubheka ukufunda okubhaliwe (*reading*) nokubhala (*writing*) njengezinto ezehlukene, hhayi ulwazi lokufunda nokubhala (*literacy*), nakuba luluncane kakhulu ucwaningo oselwenziwe emkhakheni wolwazi lokufunda nokubhala. Isibonelo, emazweni afana neMelika, iBhuthani, i-Australia kanye ne-Canada, abacwaningi abaningi babebheka ulwazi lokufunda nokubhala kubantu abadala (*adult literacy*). Kanti lolo cwaningo olwalugxila ekufundeni kwabantu abadala lwalubheka indlela yokusetshenziswa kwalezi zinto, futhi nakhona okwakhloswe ngakho ukuba kusizakale abantu bokufika kanye nalabo abangafundile futhi kungabendabuko (*indigenous populations*). Kodwa-ke ukufunda nokubhala kwathatha elinye igxathu ngeminyaka ye-1970, lapho kwase kubhekwa ngokusondelene nokwenzeka esikoleni kanti nemfundo yothisha yaba ngundabamlonyeni kusukela ngaleyo minyaka (Lankshear, 1999).

Lapho kubhekwa ngeminyaka yokuphela konyakashumi we-1970, kwabonakala ukwanda kocwaningo kanye nentshisekelo mayelana nolwazi lokufunda nokubhala (*literacy*) (Bharuthram, 2006). Lokhu kwenza ukuba abacwaningi abahlukahlukeneyo bayithathe njengento esemqoka indaba yolwazi lokufunda nokubhala, kanti kwabe sekwanda nezindlela ezahlukene zokuchaza ukuthi i-*literacy* ngabe iyini, okwenza ukuthi kugcine sekunezincazelo eziningi zokuchaza ukuthi ngabe kusho ukuthini ukuthi umuntu unalo ulwazi lokufunda nokubhala (Bharuthram, 2006). Zikhona nezinye izifundiswa ezithi ukuba nolwazi lokufunda nokubhala (*to be literate*) kufanele kuthathwe njengokusondelene nezomnotho noma okusondelene nokwenziwa ngumphakathi.

UCrandall (1992, 87), ubeka ukuthi izincazelo zakudala ezazichaza ukuthi ngabe kuyini ukuba nolwazi lokufunda nokubhala “*to be literate*”, zazikuchaza njengento ongakwazi ukuyihlola ngqo kumuntu, njengekhono lomuntu lokukwazi ukufunda nokubhala umusho olula noma kumbe ongeke wakuhlola ngqo, njengokuqeda iminyaka yokufunda emithathu kuya kowesithupha. Eminyakeni kusukela phakathi nowe-1960, kwabonakala izindlela eziningi zokuchaza ukuthi isebenza kanjani i-*literacy* ezindaweni eziningi ezahlukene. I-UNESCO ihlukanisa phakathi kokufunda nokubhala okuyisisekelo (*basic*

literacy) kanye nokusetshenziswa kwakho (*functional literacy*) kanti futhi nendlela echaza ngayo indaba ye-*literacy*, yiyona eyemukelwayo. Ngokwe- *UNESCO Education For All (EFA) Global Monitoring Report* (2006), umuntu onolwazi lokufunda nokubhala (*literate*) ngumuntu okwazi ukufunda nokubhala ngokuqondisisa isitatimende nje esilula ngezinto eziphathelene naye ezenzeka ngokuvamile empilweni yakhe. Ngale ndlela, kulolu cwaningo lo mcabango usetshenziswe ukuchaza khona ukuba nolwazi lokufunda nokubhala futhi ube ukuqonda lokho okufundayo kumbe okubhalayo.

4.7.1.1 UBUMQOKA BOKUBA NOLWAZI LOKUFUNDA NOKUBHALA

Ulwazi lokufunda nokubhala lungumgogodla wayo yonke imikhakha yemfundo. Kwenza ukuthi umuntu akwazi ukufinyelela ezinhlosweni zakhe, akhule ngolwazi futhi akwazi ukubamba iqhaza emphakathini, njengokuthi nje abambe iqhaza kwezomnotho nasezintweni eziphathelene nomphakathi, ukuthuthuka komphakathi nezinhlelo zokulwisana nendlala. Lapho umuntu engakwazi ukufunda nokubhala, akabi yingxenyeyezinto eziningi ezenzeka emphakathini. Ngaleyo ndlela umuntu ukhipheka inyumbazana futhi azizwe engeyona ingxenyeye yomphakathi uma engenalwazi lokufunda nokubhala. Ngamanye amazwi, kulesi sikhathi samanje ukuba nolwazi lokufunda nokubhala kubaluleke kakhulu.

4.7.2 UKUFUNDA OKUCATHULAYO NOKUFUNDA OKUBHALIWE (*EARLY LITERACY AND READING*)

Ukufunda kwezingane kuqala kudala ngaphambi kokuba ingane iqale imfundo yasesikoleni, kanti futhi kuyinto eyenzeka kuze kuphele izinsuku zomuntu emhlabeni. Kungeke kwathiwa umuntu usefike lapho ulwazi lokufunda luphela khona njengoba kuyinto eqhubekayo, kanti kuphela ngoba umuntu esengene egodini, kube kuqale ngesikhathi umuntu efika emhlabeni. UCecil (2003) ubala ukuthi emva kokuba ingane izelwe iqala lapho-ke ukufunda, ithole ukuthi ukufunda okubhaliwe kuyinto eyenzeka imihla ngemihla. Ngakho-ke uhambo lokuba ingane ikwazi ukufunda nokubhala luqala ngesikhathi abazali nababheki bayo bekhuluma nayo isencane, beyifundela nezindaba.

Baningi abazali abangakhulumi nezingane zabo futhi abangazifundeli nezindaba, ngenxa yokuthi abazi ukuthi kusemqoka kanjani ukukwenza lokhu (Cecil, 2003). Baye babone sengathi ukukhuluma nengane esencane engazi lutho akusho lutho, ngoba ingane ayizwa lutho. Kodwa-ke ucwaningo luyakuveza ukuthi ukukhuluma komzali nengane encane (*infant*) kuvumela ingqondo yengane ukuba ikwazi ukubamba amagama aphinyiswayo ahlale engqondweni yengane, lokhu kunikeze ingane ulwazi namakhono okufunda nokuqondisisa kusukela izelwe (*caliteracy.org*, 2008). Ngakho-ke kubalulekile ukuthi abazali baqonde ukuthi lapho kuthiwa ingane ifunda ukufunda okubhaliwe, akuchazwa khona ukuthi ifunda nje yingoba ikwazi ukubona kahle emehlweni noma yingoba ingenankinga yokuzwa ngezindlebe. Isibonelo, abantwana abayizithulu bayakwazi ukufunda ulimi noma ngabe bengakwazi ukuzwa lutho olukhulunywa ngabazali babo ngezindlebe uma bekhuluma nabo ngesikhathi besebancane (Moodley, Storbeck & Dhana, 2009).

Kufanele kugcizelelwe ukuthi lapho kugqugquzelwa ukufunda okucathulayo, akusibo nje othisha okumele balekelele izingane ekutheni zithuthuke ekwazini ukufunda nokubhala, kodwa abazali nababheki bazo nabo baneqhaza elikhulu ekufundiseni izingane, ngokuba bajwayele ukukhuluma nazo. Abacwaningi bayavumelana ngokuthi ezinye zezindlela zokulekelela izingane ukuba zifunde ukufunda nokubhala, ukuba kugqugquzelwe abazali ukuba babize amagama ezinto, ngisho ezinganeni ezincane, eziyizinsana (*infants*) ngoba lokhu kusiza ngokuthi ingane ifunde ulimi. Ngaphandle kokukhuluma, ngisho umculo lapho izingane ezisencane ziculelwa, lokhu kuyasiza ekubeni zifunde ulimi, zizwe nemisindo esetshenziswa olimini. Lokhu akusho-ke ukuthi umzali sekufanele athathe ingane ayibeke phambi kukamabonwakude bese ecabanga ukuthi lokhu kungamela umsebenzi wakhe njengomzali, kuthathe isikhundla sezwi lakhe. Lokhu kungenxa yokuthi ubudlelwano obutholakala ngokubukana ngamehlo kanye nobuso nje kumzali nengane, kungeke kwanikezwa ngumabonwakude.

4.7.3 UKUFUNDA OKUSAFUFUSA (*EMERGENT LITERACY*)

Igama elithi ukufunda okusafufusa noma okufufusayo ‘*emergent literacy*’ lichaza ukubamba kwengane ekufundeni ukufunda nokubhala (*literacy acquisition*) kanti futhi kusho ukuthuthuka ekufundeni kwengane ukufunda nokubhala. Lokhu akusho khona ukufunda kwengane ekufundeni okubhaliwe nokubhala kuphela, kodwa kuhlenganisa izinto eziningi ezinomthelela ekutheni ingane ithuthuke ekufundeni ulimi, kanti futhi izinto ingane ezibonayo, ehlangabezana nazo, nezenziwa ngabantu abadala, iyafunda ngazo. Ngalesi sikhathi, ingane iqale ifunde ukukhuluma, ukulalela, bese iqala izifunela yona ngokwayo ulwazi izame ukufunda okubhaliwe, ifunde futhi ibhale, noma ngabe lokho kungangebe namqondo kangakanani kumuntu omdala kodwa yona isuke ithuthuka ekufundeni okubhaliwe nasekubhaleni.

Ngakho-ke, njengoba sengike ngachaza phambilini, igama elithi ukufunda okusafufusa linikeza isithombe sokuthi ingane iqala ukufunda ulimi kudala ngaphambi kokuba iye esikoleni, ifunde ukufunda nokubhala, ngaphambi kokuba ingene esikoleni, njengoba kungeyona into eqala lapho ingane ingena esikoleni, kunalokho kuqala masinyane ingane izelwe futhi yinto eqhubeka njalo, engapheliyo, njengakho ukufunda okucathulayo. Lokhu kusho ukuthi ingane ifunda kokukhulunywa nokwenziwa ngabantu abadala abafana nothisha nabazali ekhaya (Zygouris-Coe, 2001, Stahl & Miller, 1989; McKeough *et al*, 2006; Joubert *et al*, 2008; Pretorius, 2002, 2004).

Igama elithi ukufunda okusafufusa, lihlanganisa ukufunda, ukubhala, ukukhuluma, ukulalela, ukubuka, kanye nokucabanga (Cooper, 1997). U-O’Leary (2005, p. 2) ubeka ukuthi uthisha okholelwa ekufundeni okusafufusa uqinisekisa ukuthi abantwana bathola kahle ulwazi lwemisindo nezimelamsindo futhi balalele kahle lapho abantu abadala bekhuluma ngezihloko ezahlu kahlu ukuze babafake uthando lokufunda kuzwakale. Uyehluka-ke kwabanye abacwaningi u-O’Leary uma ethi uthisha oyilolu hlobo uyaye abone ukuthi akukho okufundwayo okungenzeka ngaphandle kwasekilasini (O’Leary, 2005, p. 2), ngoba abanye abacwaningi bayavumelana ngokuthi ukuthuthuka kwengane ekufundeni okubhaliwe nasekubhaleni, akuqali ekilasini, kodwa kuqala ekhaya, futhi

umphakathi nakho konke okuyizungezile ingane kunomthelela ekufundeni kwayo okubhaliwe.

Kanti u-Excell benoLinnington (2009) baseNyuvesi yaseWitwatersrand (eNingizimu-Afrika), baqinisekisa ukuthi ukufunda kwengane kuqala emdlalweni, kanti kuwo lo mdlalo, ingane ingaqala ifundiswe ngolwazi lwezimelamsindo nemisindo, ulwazi lokuhlonza noma lokubona amagama futhi yazi nokuthi achaza ukuthini, ulwazimagama, ukufunda ngokungangingizi noma ngokunganqikazi, kanye nokufunda ngokuqondisisa. Babala ukuthi ekufundayo ingane kusukela ekunyakazeni nasekudlaleni ngenxa yokuthi izingane ziyakujabulela ukunyakazisa imizimba, okuhlanganisa ukunyakaza nokudlala (Excell & Linnington, 2009).

I- *Teacher's Handbook for Teaching Reading in the Early Grades* (2007, p. 9), iyachaza ukuthi umfundi obizwa ngokuthi umfundi osafufusa (*emergent reader*), ngumuntu owenza lokhu: osebenzisa izithombe ukuxoxa izindaba, owazi eminye yemisindo (*phonics*), kanye nezimelamsindo ezakha leyo misindo. Kanti futhi umfundi osafufusa ngumuntu owazi ukuthi izilimi zaseNtshonalanga nezase-Afrika zibhalwa kusukela kwesokunxele kuya kwesokudla, futhi kusukela phezulu kuya phansi. Ngaphandle kwalokhu, futhi uba nothisha lapho kufundwa izincwadi zezindaba, akwazi ukuwabona amanye amagama ukuthi abizwa kanjani aze nezincwadi zawo ngokwasemphakathini aphila kuwo. Njengokuthi nje afunde amagama ezinto ezikhona emphakathini, afunde nezincwadi eziwayelekile abone namaphethini emagameni.

Lokhu kuyahambelana nokushiwo nguStreet (1997) okholwa ngokuthi abantwana lapho bekuleli zinga lokufunda okusafufusa bazuza okuningi ngabakubona kubhaliwe, babhale lokho abakuzwa embhalweni oyizindaba nanokuthi babone abanye bebhala imiyalezo enomqondo. Okunye futhi akubalayo uStreet (1997) ukuthi abantwana bayafunda ngezincwadi ezinezithombe nemifanekiso ethile ehambisana nendaba. Okwesithathu ukuthi abantwana bayazuza futhi ukufunda lapho begqugquzelwa ukuba bazitholele izinto ezithile ngokuba babhale. Okwesine ukuthi bayafunda abantwana ngokuhlela amagama nezithombe ukwakha izinhlamvu (*letters*) kanye nolwazi lokubona

izimelamsindo ezibhalwe phansi (*sound recognition*). Okwesihlanu akugcizelelayo ukuthi, abantwana bayazuza futhi lapho besho imilolozelo kanye neminye imidlalo yamagama. Okokugcina, uStreet (1997) ukholelwa ukuthi abantwana bayafunda ngokuba yingxenye ekusebenziseni ulimi olukhulunywayo nolubhalwayo.

Ngakho-ke kulo msebenzi ngibuka ukufunda okusafufusa njengokuthuthuka kokuqonda ngokubhaliwe nokuthuthuka kwengane ngokukwazi ukubhala nokufunda umbhalo, okuqala ingakangeni esikoleni, nokuholela ekutheni ikwazi ukufunda okubhaliwe, ukubhala, ukukhuluma, ukulalela, ukubuka, kanye nokucabanga.

4.9.3 UKUFUNDA OKUBHALIWE / UMBHALO (*READING*)

Ziningi izindlela zokuchaza ukufunda okubhaliwe / umbhalo. Lokhu kuyaye kuye ngokuthi umuntu ukubuka ngayiphi indlela futhi esebenzisa siphi isibuko ukuchaza ukufunda okubhaliwe (Sultana, 2003). Nakuba abacwaningi abaningi sebeke bakuchaza ukuthi kuyini ukufunda okubhaliwe, kodwa kuze kube manje akukabi lula ukusho ukuthi kunencazelo okuthiwa yiyona qwaba okumele ithathwe njengeyiyonayona. Ngamanye amazwi ayikho incazelo enguthundazime kumbe engcono kunezinye. Isizathu saloku ukuthi kuya ngakho ukuthi umcwaningi uthi echaza ukufunda okubhaliwe nje, ukubuka ngaliphi iso, kanti futhi ukufunda okubhaliwe kwenzeka ngaphansi kwasiphi isimo kumbe indawo (Smith, 1971, p. 176). Lapha ngingabala abacwaningi asebeke bakubheka bakuchaza ukufunda okubhaliwe abafana no-Gee (2004), Joubert *et al* (2008), Pretorius noMatchet (2004), Machet noPretorius, 2004; Duffy (2009), McKeough *et al* (2006), Tracey & Morrow (2006), kanye nabanye abaningi. Ukufunda okubhaliwe akukhona nje ukuthi wukufunda amagama noma izimpawu nezimelamsindo, noma ukuphinyiswa kwamagama noma izinhlamvu zamagama; kodwa ukufunda okubhaliwe kusho ukuthi ofundayo kumele afunde ngokukukuqonda akufundayo.

Ngamanye amazwi ukufunda okubhaliwe kusho ukwakha umqondo mayelana nalokho okufundwayo. Akusikhona nje ukufunda amagama njengokulandelana kwawo emshweni, ufunde elinye emva kwelinye. Lokhu kufakazelwa nanguMnyango WeMfundo (2003)

oqinisekisa ukuthi ukufunda okubhaliwe akusho ukufunda amagama abhaliwe, kodwa kungukuthola umqondo, ukwazi ukuthola umlayezo oqukethwe embhalweni, okuyinto ekhula njalo lapho ofundayo ejwayela noma ezejwayeza ukufunda okubhaliwe (Joubert *et al*, 2008). Lapho uGrabe (1991) echaza, ubeka ukuthi ukufunda okuyikho yilokho okunenjongo ethile, okukhululekile, okukhulayo futhi kwakhe umqondo.

UPretorius (2009) ubeka ukuthi izinto ezisemqoka ekufundeni, uthisha lapho efundisa okumele agxile kuzona kubantwana abasafufusa ekufundeni ulimi yilezi ezilandelayo: ulwazi lwezimelamsindo noma lwemisindo, ulwazi lokuhlonza noma lokubona amagama, ulwazimagama, ukufunda ngokungangingizi noma ngokunganqikazi, kanye nokufunda ngokuqondisisa. Kanjalo ne-*Teacher's Handbook for Teaching Reading in the Early Grades* (2007, p. 11) iyakugcizelela ukuthi abacwaningi abanengi abaphathelene nokufunda okubhaliwe bayavumelana ngokuthi lokhu kokuhlanu yikhona okubalulekile okufanele abantwana abasafufusa ukuze bathuthuke ekufundeni kwabo okubhaliwe.

Kanjalo futhi uSweet benoSnow (2002, pp. 23-24) babuka ukufunda okubhaliwe njengokwakhiwa komqondo wokufundwayo. Abanye abacwaningi nosonjulalwazi bokufunda okubhaliwe, sebeke baba nempikiswano ngokuthi ukufunda okubhaliwe empeleni kufanele yini ukuba kungathiwa ukufunda okubhaliwe uma ngabe lezi zinto ezinhlanu esengike ngazibala ngenhla zingekho kumbe zingeyona ingxenye ebalulekile ekufundeni okubhaliwe, ngaphandle-ke uma konke lokhu kukhona futhi kuyinto ebalulekile lapho kufundwa okubhaliwe (Schnarrx, 2005). U-Goodman (1967) ugcizelela ukuthi:

Reading is a psycholinguistic guessing game. It involves an interaction between thought and language. Efficient reading does not result from precise perception and identification of all elements, but from skill in selecting the fewest, most productive cues necessary to produce guesses which are right the first time. The ability to anticipate that which has not been seen, of course, is vital in reading, just as the ability to anticipate what has not yet been heard is vital in listening.

Lawa mazwi acashunwe ngenhla, akhombisa ukuthi uGoodman ubuka ukufunda okubhaliwe ngehlo lama-*psycholinguists*. Ngamanye amazwi, lokhu kucacisa khona ukuthi ukufunda okubhaliwe kuya ngokuthi lowo okuchazayo yena ukubuka kanjani.

Kanjalo futhi u-Inglis nabanye (2000, p. 57) bafakazelana ngokuthi ukufunda okubhaliwe yiyona ndlela esemqoka ekutheni abantu bathole izindaba, ulwazi kanye nemiqondo yabanye abantu. Laba bacwaningi bavumelana ngokuthi ukufunda okubhaliwe okungenanjongo yokuqonda okufundwayo akunamsebenzi walutho, akunangqondo. Bavumelana ngokuthi lapho umfundi wombhalo efunda, kumele akwazi ukwakha isithombe ngento ayifundayo.

Yingakho nje o-Smith benoRead (2005, p.12) bethi ukufunda okubhaliwe kwenzeka ngokuthi ulwazi umfundi avele enalo ngalokho akufundayo kanye nolwazi oluza nombhalo kuhlangana, kunikeze umqondo omusha. Kusobala ukuthi laba bacwaningi babuka ukufunda okubhaliwe ngehlo lama-*social constructivists*. Isibonelo, uma uthatha igama elithi 'ijakhethi', lapho umfundi efunda ngaleli gama noma nje lapho elibona, kuyena engqondweni kwakheka isithombe ngaleli gama ngoba akaqali ukulibona. Njalo nje lapho efunda ngaleli gama, kuba khona okuthile okunezelela kwakwaziyo ngaleli gama. Angathola ulwazi mayelana nokuthi ijakhethi kumbe emnyama, kumbe ijakhethi yasebusika, ijakhethi yasehlobo, ijakhethi kasibanibani, njalonjalo. Konke lokhu kwakha kumntwana lokhu esikubiza ngokuthi ngama-'*schemata*', okungulwazi olukumntwana mayelana nento ethile aseke afunda ngayo, wezwa noma wayibona. Ngale ndlela kubalulekile-ke ukuthi lapho umntwana efunda, kube khona akwaziyo ngalokho akufundayo, ukuze akhele ulwazi olusha phezu kwalolo analo. Lokhu kusiza ekutheni akuqonde kangcono afunda ngakho. U-Wessels beno-Van den Berg (1999, p. 99) bengeza ngokuthi:

These concepts or ideas about various aspects of the world around us are known as schemata (plural) and schema (singular). When the word 'bicycle' is heard or read, schemata are activated and the listener or reader is able to understand what is meant by a sentence such as 'Ride on your bicycle', 'the man is riding a bicycle'.

Ngalawa mazwi acashunwe ngenhla, kuyacaca ukuthi inhlanganisela yezindlela zokufundisa (*Integrated Approach*) ibalulekile lapho kufundiswa ulimi. Lokhu kugcizelela ukuthi ukufunda okubhaliwe kungenzeke njengento nje ezihambela yodwa, kodwa kusho ukuthi umntwana kumele abuye alalele, akhulume, futhi abuye abhale

ngoba konke lokhu kuzomsiza ekutheni akuqonde okufundwayo (Joubert *et al*, 2008, p. 82). Lokhu kufakazelwa nanguCommeyras (2009) waseMelika obeka ukuthi ukuze ukufunda okubhaliwe kube yimpumelelo, kubalulekile ukuba umntwana abhale ngoba lokhu kokubili kuyahambisana. Uyachaza uCommeyras (2009) ukuthi injongo yokubhala umbhalo wukwedlulisa umlayezo, kanti ukufunda umbhalo kuwukuthola umlayezo ngoku bhaliwe.

Uqhubeka achaze uCommeyras ngokuthi ukufunda okubhaliwe (*reading*) kuyilokhu okuyikhona nje ngenxa yokuthi kukhona ukubhala (*writing*), kanjalo nokubhala kuyilokhu okuyikhona nje ngenxa yokufunda okubhaliwe. Lokhu kuchaza ukuthi lapho kukhona okubhaliwe, kukhona ozokufunda, nalapho umuntu ebhala, uyabhala ukuze kube khona abazofunda.

Kanjalo noVygotsky (1978), ubeka ngokuthi abantwana kumele bafundiswe ukufunda okubhaliwe nokubhala ngezinto abazibonayo nabaphila nazo emphakathini njengoba okufundwayo kuyizinto abaphila nazo futhi abazibonayo zenzeka emiphakathini (*reading and writing must be relevant to life, as the child is surrounded by everyday reading and writing materials*). Yingakho nje uCommeyras ebeka ukuthi abantwana abafunda kahle imibhalo, bayavama futhi ukuba babhale kahle. Lokhu kufunda kahle okubhaliwe akusho khona ukufunda igama emva kwegama, kodwa kusho ukufunda okunomqondo. Kanjalo nalapho umntwana ebhala kahle, akusho khona ukuthi ubhala ngesandla esihle, esibukekayo; kodwa kusho ukuthi ubhala into enengqondo.

USwanson (1999) ugcizelela ukuthi injongo nomqondo owethulwa umbhalo yizona zinto ezisemqoka lapho kufundwa okubhaliwe. Ngale ndlela ubeka ukuthi lapho kufundiswa ukufunda okubhaliwe, ulwazi lwezimelamsindo kanye nokufunda ngokungangingizi kumele abantwana bafundiswe ngakho ngoba kubalulekile. UPoulton (2007, p. 1) ugcizelela ngokuthi lapho ulwazi lwezimelamsindo nemisindo kanye nokufunda ngokungangingizi noma ngokunganqikazi (*fluency*) kushoda, kuye kube nzima ukufunda ngokuqondisisa. Ngaleyo ndlela, uthisha ofundisa ukufunda okubhaliwe kubantwana abasacathula, kubalulekile ukuba angazishiyi lezi ezinye izingxenye zokufunda

okubhaliwe, kepha zonke zithuthukiswe ukuze ukufundisa okubhaliwe kube yimpumelelo.

4.7.4.1 IZINGXENYE EZISEMQOKA EKUFUNDISWENI KOKUFUNDA OKUBHALIWE (NECESSARY COMPONENTS OF READING)

Njengoba sengike ngachaza phambilini kulesi sahluko, uMnyango WezeMfundo (2008c, p. 11) ubala izingxenye ezinhlanu ezibalulekile ekufundiseni ukufunda okubhaliwe okuyilezi ezilandelayo: ulwazi lwezimelamsindo / lwemisindo, ulwazi lokuhlonza noma lokubona amagama, ulwazimagama, ukufunda ngokungangingizi noma ngokunganqikazi, kanye nokufunda ngokuqondisisa. Yileyo naleyo ngxenye kudingeka ukuthi ifundiswe kubantwana, kwenziwe lokhu ngazo zonke izinsuku, kodwa kungafundwa lokhu ngakodwana, kumele kube yingxenye yombhalo ofundwayo.

4.9.3.1.1 ULWAZI LWEZIMELAMSINDO (PHONEMIC AWARENESS)

Ulwazi lwezimelamsindo, okuyiqoqa elingaphansana kwe-*phonological awareness*⁸, iwukukwazi ukuhlukanisa izimelamsindo ezihamba ngazodwana, noma izinhlamvu ezakha igama. Kubalulekile ukuthi izimelamsindo zingehlukaniswe nemisindo eziyimele, ngoba abantwana kumele bazi imisindo ngokuyikhuluma, bayazi nokuthi lapho isibhalwe phansi iba njani. I-*Teacher's Handbook for Teaching Reading in the Early Grades* (2007)

⁸Phonological awareness: is the ability to segment language aurally. It refers to knowledge of the sound units (phonemes) used in a language, including the ability to hear and produce separate phonemes. It is the first component that supports the development of reading skills. Both phonological and phonemic awareness are aural skills. Phonemic awareness is a subset of phonological awareness. According to Wikipedia (2009), phonological awareness refers to an individual's awareness of the sound structure, or phonological structure, of a spoken word. Some researchers use the term phonemic awareness to refer to awareness of the smallest sound units (phonemes) and phonological awareness to refer to awareness of all sound units (including phonemes, syllables, and words), but for the purposes of this project, I use the terms interchangeably to refer to awareness of phonemes. It involves knowing that words are composed of sound units and that sound units can be combined to form words. For example, the spoken word imali consists of five phonemes: i/m/a/l/i. Phonological awareness refers to (1) the process of breaking a spoken word into its sound units, such as being able to discriminate the sounds i/m/a/l/i when the word 'imali' is spoken, and (2) the process of producing and blending sound units to form spoken words, such as being able to produce and blend these five sounds when one wants to say the word 'imali'.

ibeka ukuthi ulwazi lwemisindo lusho ukukwazi ukuqaphela, ukucabanga nokusebenzisa izinhlamvu emagameni akhulunywayo. Kanti uShanahan (2006) embikweni awethula kwi-*National Reading Panel Report* ubeka ukuthi ulwazi lwemisindo lusho ukukwazi ukulalela noma ukuzwa imisindo eyizinhlamvu emagameni akhulunywayo kanye nokukwazi ukuzisebenzisa. Ngamanye amazwi nanxa kubalulekile ukuthi umfundi azi imisindo elalelwayo, kumele abe nalo futhi ulwazi lokubona le misindo isibhalwe phansi.

Ngamanye amazwi kufanele ingane yazi ubudlelwano obukhona phakathi komsindo nophawu oluwumele. Ngale kwalokhu, kumele abafundi bakwazi ukuzibona zizihambela zodwa izimelamsindo, bazihlephule emagameni aphelele. Ngaphambi kokuba abantwana bafunde ukufunda okubhaliwe, kufanele bazi ukuthi izimelamsindo zisebenza kanjani ukwakha igama eliphelele. Lokhu kuchaza ukuthi kumele bazi ukuthi kufanele baqonde ukuthi amagama akhiwa yizimelamsindo noma yizinhlamvu (DoE, 2008c), ezinobudlelwano nemisindo elalelwa ngendlebe.

Ngakho-ke injongo yokufundisa abantwana ulwazi lwemisindo, ukuba bakwazi ukuzwa umehluko emisindweni eyahlukene, bakwazi nokuyibona isibhalwe phansi, isiyizimelamsindo, ingasezwakali ngendlebe kodwa isibonakala ngamehlo. Lokhu kusiza ukwehlisa izinga lokwehluleka ukufunda okubhaliwe (Nicholson, 2006, p. 31). Ngale ndlela abantwana basebenzisa izindlebe zabo ukulalela, kodwa hhayi amehlo lapho befundiswa imisindo (Duffy, 2009, p.198), kanti izimelamsindo yileyo misindo esibhalwe phansi, esikwazi ukuyibona ngamehlo. Kumele kugcizelelwe ukuthi ulwazi lwezimelamsindo lungafundwa njengesendlalelo sokuzofundwa (*pre-reading activity*) futhi kuvame ukufundiswa abantwana abasacathulayo ekufundeni okubhaliwe. Kodwa-ke, abanye abantwana bathi beqambe beza esikoleni bebe sebevele bekwazi ukwehlukanisa imisindo ethile ngenxa yokuthi bebekade bedlala imidlalo yemisindo besesekhaya, becula imilolozelo, befundelwa izindaba ezinemisindo ethile egqanyiswayo kuzo, kanti bebebuye benze izinto ezithile ezihlobene nemisindo okuzobasiza lapho sebengena esikoleni (Duffy, 2009, p. 198).

Ucwaningo luyatshengisa futhi ukuthi i-*Whole Language Approach* iyona ekulungele ukufundisa abantwana abasebancane abasaqala isikole ukuze babe nolwazi olungcono lwezimelamsindo nemisindo ngoba abantwana abangakutholi lokhu kuthuthuka ngesikhathi bengena isikole baye babe nenkinga yokufunda okubhaliwe (McKeough nabanye, 2006; Duffy, 2009; Nicholson, 2006; Dickinson & Neuman, 2006). Ngaphandle kwezincwadi ezinezithombe kuphela ezifundwa ngabantwana, ukuqonda okubhaliwe akulula ukuba kwenzeke lapho umfundi engakwazi ukufunda amagama asembhalweni, okuyinto engalekelelwa ukuba umntwana abe nalo ulwazi lwemisindo nezimelamsindo. Ngaleyo ndlela kubalulekile ukuba umntwana akwazi ukufunda amagama aqukethwe umbhalo (*decoding*).

I –*National Reading Panel (NRP)* (2000) nayo iyagcizelela ukuba umntwana athi esesenkulisa, abe eseqalile efundiswa ulwazi lwezimelamsindo nemisindo, okuyingxenye ebalulekile ekufundeni okubhaliwe (McKeough *et al*, 2006, p. 57). Nokho-ke i-NRP (2000) iyakugcizelela ukuthi nakuba ukufundisa izimelamsindo kubalulekile, kodwa lokhu kufanele kube yisendlalelo sokufundisa ukufunda okubhaliwe. Ibeka ukuthi kungumqondo omuhle ukuthi uthisha athathe isikhathi esingangemizuzu eyishumi nsukuzonke ukwenza lokhu lapho efundisa ukufunda okubhaliwe (Pressley & Hilden, 2006; NRP, 2000). Ngaleyo ndlela lokhu akusho ukuthi uthisha usengathatha isikhathi sonke sokufundisa ukufunda okubhaliwe efundisa ulwazi lwezimelamsindo.

Izimelamsindo (*phonemes*) yizingxenyana ezincane emagameni abhalwe phansi, kanjalo nemisindo iyizingxenye ezincane emisindweni ekhulunywayo. Isibonelo, igama ‘iso’ linomsindo ogqamile u-‘s’. Lo msindo lapho usubhalwe phansi usuyisimelamsindo. OPhillips benoTorgesen (2006) babeka ukuthi ulwazi lwezimelamsindo lulekelela ekukhuliseni ikhono lokufunda ngokungangingizi/ ngokunganqikazi. Ngaphandle kolwazi lwezimelamsindo, abantwana bangathwala kalukhuni lapho kufanele bafunde baphimise amagama, futhi bangekwazi ukufunda baqonde amagama asenkulumeni. Lapho befunda ukufunda umbhalo nokubhala, abantwana kumele bazi izinhlamvu ezikulelo nalelo gama.

I- *Teachers Handbook for Teaching Reading in the Early Grades* (2007) iyakugcizelela ukuthi abantwana kumele bazi ukuthi isimelamsindo singabhalwa njengomsindo oluhlamvu olulodwa noma kumbe ube yiqoqwana lezinhlamvu. Isibonelo, u- ‘ng’uyinhlanguyisela yezimelamsindo ezingo- ‘n’ nomsindo u‘g’, kanti futhi lezi zimelamsindo zingakwazi ukusebenza ngazodwa u ‘n’ angahambi no ‘g’, kodwa lokho akusho ukuthi kobe kunikeza izinhlamvu ezifanayo noma ezenza umsebenzi owodwa. Okungalekelela ekufundiseni ulwazi lwezimelamsindo, kanye nemisindo, yimisebenzi efana nezinkondlo, imilolozelo, kanye namaculo. Lokhu kungenziwa ezingeni lokufunda igama eliphelele nezinga lomusho (DoE, 2008c).

4.7.4.1.2 ULWAZI LOKUHLONZA/ LOKUBONA AMAGAMA (WORD RECOGNITION: PHONICS AND SIGHT WORDS)

Ulwazi lokuhlonza noma lokubona amagama (*word recognition*) lusho amakhono adingwa umfundi wombhalo ukuze akwazi ukufunda ngisho namagama angawazi. Abantwana kudingeka ukuba bafundiswe ukukwazi ukuhlonza amagama bazi nezincazelo zawo ngoba lapho kufundiswa lokhu, kuthuthukisa ikhono lokufunda ngesivini nakwamanye amagama, akwazi umfundi ukuwabona azi nezincazelo zawo, ngaleyo ndlela isivini sokukwazi ukubona amagama nokuwahlonza, sithuthuke (Pressley & Hilden, 2006, p. 57). Okuyizinto ezisemqoka ngolwazi lokuhlonza amagama yimisindo kanye namagama angafundeka noma afundekayo (*sight words*). Igama elithi *phonics* ngamanye amazwi lichaza ukufunda igama ngokulihlukanisa ngezinhlamvu ezincane (*syllables and letters*). Kubantwana ukuze babe naleli khono, kudingeka ukuthi bafundiswe imisindo. Ukufundisa imisindo kufundisa abantwana ukuba bakwazi ukuqondanisa umsindo nohlamvu nokuba bakwazi ukusebenzisa lolu lwazi ukufunda okubhaliwe nokuphimisa amagama abawafundayo.

Injongo yokufundisa imisindo nezimelamsindo ukunikeza umfundi amathuluzi okukwazi ukufunda okubhaliwe (*to decode*) (DoE, 2008c, p. 13). Kungenzeka bangaqondi amagama abawafundayo, ikakhulukazi uma ebhalwe ngolimi okungelona olwabo. Nokho-ke ukufundisa imisindo / izimelamsindo kubaluleke kakhulu ekufundiseni abantwana ukufunda nokubhala, okunenhloso yokuqondisisa okufundwayo, hhayi

ukufunda imisindo okugcina ngokuthi umfundi azi yona kuphela kanye nokubhala amagama (DoE, 2008, p. 13). Lapho uhlanganisa ndawonye imisindo, okuyikhono lokufunda amagama enjengoba enjalo (*decoding*) kanye nolwazimagama, lapho-ke uba sendleleni yokwakha umqondo wokufundwayo. Ngakolunye uhlangothi, amagama abhaliwe (*sight words: look and say words*) ahlanganisa nokuba umntwana akwazi ngisho ukubona ukuma kwegama, ubude balo nezinye izimpawu. UBurns nabanye (1999) babeka bathi:

For a child to read fluently, he or she must recognize words at glance, and use the conventions of the letter-sound correspondences automatically. Without these word recognition skills, children will never be able to read or understand text comfortably and competently.

Lokhu akwehlukile kokushiwo nguWren (2009) lapho ethi:

One important goal in teaching children to read is to encourage them to abandon their natural tendency to memorize words as wholes, or to memorize salient features of words, and instead to learn to break words apart, examine the letters and chunks within the words, and decode them

ULapp nabanye (2005) babeka ukuthi abantwana lapho sebesezingeni lokukwazi ukubona amaphethini emagameni basuke sebekulungele ukufunda ukupela. Ngale ndlela ukufundisa izimelamsindo kumele kuhlinzeke ngezinto eziningi ekulekeleleni umntwana athuthuke ekufundeni okunomqondo. UMorrow (2005) ugcizelela ukuthi umsebenzi wokwakha amagama kubafundi abasebancane ezingeni eliphansi kumele kube yinto esamdlalo futhi nesondelene nabakubonayo emphakathini. Lokhu kusho ukuthi lapho uthisha efundisa kumele asebenzise imidlalo. Lokhu uthisha ukwenza ngokuthi athathe okushiwo umntwana asebenzise izithombe, imilolozelo, ukuhlela izithombe, izithombe ezihlelwe ngokwezimelamsindo zazo, ukuze abantwana bafunde sakudlala imisindo leyo, bathuthuke ekuqondeni imisindo nezimelamsindo namagama, kanye nokufunda ulimi okugxile kulokho abakwaziyo khona ekufundiseni (Lapp *et al.* 2005, p. 13, 36).

4.7.4.1.3 ULWAZIMAGAMA (VOCABULARY)

Ngokwejwayelekile, ulwazimagama (*vocabulary*) ulwazi lwamagama noma lwezincazelo zamagama okufanele umfundi awazi lapho efunda okubhaliwe; awazi kanye nezincazelo zawo. Kodwa-ke ulwazimagama yigama elithe ukujula kunale ncazelo. Okokuqala, amagama angaba ngabhaliwe kumbe ngakhulunywayo. Ulwazimagama lwamagama akhulunywayo (*oral vocabulary*) luhlanganisa amagama esiwaziyo futhi esikwazi ukuwasebenzisa ekulaleleni nasekukhulumeni. Ngakolunye uhlangothi ulwazimagama lwamagama abhalwe phansi (*print vocabulary*) luhlanganisa amagama esikwazi ukuwabona siwaqonde lapho sifunda umbhalo kumbe sibhala. Okwesibili, ulwazi lwamagama lwezinhlobo ezimbili, okungaba yi-*receptive* ne-*productive form*. Lapho sikhuluma ngolwazimagama olu-*receptive*, sikhuluma ngalawo magama esikwazi ukuwezwa ngezindlebe futhi siwabone ngamehlo.

Kanti lapho kukhulunywa nge-*productive vocabulary* lapho kushiwo lawo magama esiwasebenzisa lapho sikhuluma noma sibhala. Ngale ndlela, i-*receptive vocabulary* ithe ukwendlaleka kune-*productive vocabulary*, futhi ihlanganisa namagama amaningi esikwazi ukuwanika izincazelo, noma ngabe singawazi kwasanhlobo singakaze siwabone, singazi ngisho nezincazelo zawo futhi esingawasebenzisi nje lapho sikhuluma noma sibhala (Lehr nabanye, 2008). Nakuba ziningi izincazelo zaleli gama elithi ulwazimagama, kodwa kulolu cwaningo, leli gama lisetshenziswe ukuchaza ulwazi lwamagama kanye nezincazelo zawo, okungaba ngakhulunywayo kumbe abhalwe phansi, futhi ngazo zombili izindlela; i-*receptive* ne-*productive forms*. U-Duffy (2009) ugcizelela ukuthi:

Comprehension is the essence of reading because the goal of written language is communication of messages. If we do not understand the message, we are not reading. And vocabulary is fundamentally important for understanding the message. (p. 14)

Ngakho-ke ukuze abantwana bathuthuke ekufundeni okubhaliwe, kumele babe nolwazi lwezincazelo zamagama futhi bakwazi nokuwaqonda. Ukwazi izincazelo zamagama amaningi kunyusa isivini sokufunda kanye nokuqondisisa umbhalo (DoE, 2008, p. 16). Amanye amagama umntwana uyakwazi ukuzitholela yena embhalweni, elandela indlela

igama elisebenziseke ngayo, ngaleyo ndlela akwazi ukuzitholela incazelo yalo. Kodwa-ke noma kunjalo sikhona isidingo sokuba kufundiswe ulwazimagama, umntwana afunde amagama amasha, ngendlela ehlelekile. Amagama yiwona phela esiwasebenzisa lapho sicabanga, ukuzwakalisa imizwa esinayo ngento ethile kanye nemiqondo esiyidlulisayo, nokuba sifunde nangomhlaba esihleli kuwo (Makar & Philpot, 2004, p. 1). OPressley benoHilden (2006) bathi akufanele uthisha abe nohlu lwamagama okufanele izingane ziwazi, ngamanye amazwi uhlu lwamagama achazwayo ngoba engajwayelekile ezinganeni, kodwa kufanele lokhu kufundiswe ngesikhathi umbhalo ufundwa, hhayi ngaphambi kokufundwa kombhalo (p, 58).

Ngenxa yokuthi amagama ayisisekelo ekufundeni okubhaliwe, ukuthuthukisa ulwazimagama kubantwana kusemqoka kakhulu. Yingakho nje lapho umfundi azi amagama amaningi nezincazelo zawo, eceba olimini, kanti ukuceba ngolwazimagama kuyinto ebalulekile ekufundeni ngokuqondisisa okuyimpumelelo. Lokhu kungenxa yokuthi okuyiyona njongo esemqoka ekufundiseni ukufunda okubhaliwe, ukuqinisekisa ukuthi abantwana bayakuqonda abakufunda embhalweni lapho befunda ngesivivini (Dickinson & Tabors, 2001; Dickinson & Neuman, 2006; Makar & Philpot, 2004). OWilson beno-Anderson (1986) babeka ukuthi lokho ongakwazi kungakulimaza. Ngakho-ke kusemqoka ukuthi umntwana angasweli ulwazimagama, ukuze akwazi ukufunda ngokuqondisisa umbhalo. UDuffy (2009) ubeka kanje:

Reading is language, and language is made up of words. Words reflect experiences. For instance, you know what ‘piedmont’ means if you have experienced living in North Carolina or if you have done a lot of reading and talking about Piedmont region of the United States. The more experiences you have, the more words you have; and the more words you have, the more likely it is that you will become a good reader. Because new words come from experiences, literate classroom environments are characterised by rich experiences with content areas such as science and social studies. These translate into new vocabulary. The richer the vocabulary, the more likely it is that students will become readers. (p. 10)

La mazwi acashunwe ngenhla agcizelela khona ukuthi ulwazimagama ngenye yezingxenywe ezibalulekile olimini abantwana abaludingayo ukuze bakwazi ukufunda okubhaliwe ngokukuqondisisa. Futhi kungeke kwayekwa ukugcizelelwa ukuthi ukufunda

ngokuqondisisa kuncike olwazini umfundi avele enalo kumbe ulwazi lwezinto umfundi aphila nazo, azibona imihla ngemihla. Lokhu kungenxa yokuthi ulwazi umfundi avele enalo angakwazi ukuluveza ngamagama. Lapho izincazelo zamagama umfundi engazazi, lokhu kusho ukuthi umfundi akanalo ulwazi ngalawo magama, kumbe akakaze ahlangebezane nawo. Ngakho-ke ngaphandle kolwazi lwalawo magama, kungebe lula ukuxhumana (Duffy, 2009, pp. 14-15).

Okusemqoka kakhulu ngokufundisa ulwazimagama ukuthi kungakhuphula izinga lokufunda ngokuqondisisa (Stahl & Fairbanks, 1986). Abacwaningi abaningi bavumelana ngokuthi ulwazimagama luneqhaza elikhulu okulibambile kubafundi abaningi abangaphumeleli esikoleni, ikakhulukazi labo bantwana abavela emindenini ehlwempu (Biemiller, 2001; Biemiller & Slonim, 2001; Hirsch, 2001; Dickinson & Neuman, 2006; NRP, 2000). Isibonelo, umntwana oneminyaka emine yobudala ovela emndenini ompofu kungasho ukuthi ulahlekelwe ulwazimagama lwamagama ayizi-13 000 000 (13 *million*) lapho eqhathaniswa nomntwana ovela ekhaya elimi kahle (othola izinto eziyimibhalo eyahlukene futhi elekelelwa ngabazali) kanye nayizi-30 000 000 (30 *million*) amagama esephelele ewonke nje nalawo okungadingekile ukuthi aze azi izincazelo zawo lapho eqhathaniswa nomfundi ovela emndenini wabantu abasebenzayo (Hart & Risley, 1995; Block & Israel, 2005). Kanti i-*National Reading Panel* (2000) eMelika yathola ukuthi ukufundisa ulwazimagama kubalulekile kakhulu kumntwana ukuba akwazi ukufunda ngokuqondisisa.

4.7.4.1.4 UKUFUNDA NGOKUNGANGINGIZI/ NGOKUNGANQIKAZI (FLUENCY)

Ukufunda ngokungangingizi noma ngokunganqikazi (*fluency*) kusho ukukwazi ukufunda amagama kahle nangesivini kodwa ube uwaqonda, kanti futhi kuyinto esemqoka lapho kufundwa okubhaliwe okunenhloso yokuqondisisa. U-*Answers.com* (2009) uchaza ukufunda ngokungangingizi njengokukwazi ukufunda, ukubhala, ukukhuluma kanye nokuqonda lokho okukhulunywa kusheshwa, ngaphandle kokungingiza, futhi ofundayo afunde ngendlela egelezayo kungabi bikho ukuthiyeka. Uma abantwana befunda ngokubala amagama, bafunde igama ngalinye, kusho ukuthi banobunzima ekufundeni

ngokuqonda umbhalo abawufundayo (DoE, 2008, p. 17). Yingakho nje abantwana abafunda ngokungangingizi bekwazi ukufunda amagama bebe bewaqonda ngesikhathi behambisa ngokushesha amehlo abo embhalweni. U-Duffy (2009) uchaza ukufunda ngokungangingizi njengokukwazi ukufunda kuzwakale nalapho umfundi efunda ngenhliziyo; kungabi bikho nkinga futhi ofundayo afunde kahle ageleze, ebe ewuqondisisa umbhalo awufundayo (p. 32).

4.7.4.1.5 UKUFUNDA NGOKUQONDISISA (*COMPREHENSION*)

Ukufunda ngokuqondisisa (*comprehension*) kungachazwa ngezindlela eziningi ezahlukene kanti futhi akulula nje ukukuchaza. Kuncike olwazini umfundi avele enalo, njengokuthi nje ulwazi lwezinto ayaye azibone emihleni noma aphila nazo. I-*Oxford Pocket Dictionary* (2009) ithi: “*Comprehension is the action or capability of understanding something*”. Ibuye ithi futhi:

Reading comprehension is the level of understanding of a passage or text. For normal reading rates (around 200-220 words per minute) an acceptable level of comprehension is above 75%.

I-*RAND Reading Study Group* (2002) ibeka kanjena:

Comprehension is the process of simultaneously extracting and constructing meaning through interaction and involvement with written language
(p.11).

Kanjalo o-Ruddell beno-Unrau (2004), babeka kanje lapho bechaza ukufunda ngokuqondisisa:

Comprehension is the process of simultaneously extracting and constructing meaning through interaction and involvement with written language. The words extracting and constructing are used to underscore the essential but limited role of text alone as a determining factor in reading comprehension
(p. 720).

Kanjalo ne-*The Reading Comprehension Handout* (2003, p.1) ibeka ukuthi:

Comprehension is the ability to gain meaning from text, and that it is an interactive process involving the reader, the text, the teacher, and the context in which it occurs.

Cishe zonke lezi zincazelo ezingenhla, zichaza kucace ukuthi okuyiyona nhloso yokufunda okubhaliwe ukuba okufundayo akuqondisise. Ngakho-ke ukuqonda umbhalo kuhlenganisa izinto eziningi eziyizingxenyana zokufunda, esekuke kwaxoxwa ngazo kulesi sahluko. Ngakho-ke lapho ofundayo engawuqondi umbhalo awufundayo, kusho ukuthi usuke engafundi okubhaliwe kodwa usuke ezisholo nje amagama, hhayi ukufunda lowo mbhalo. Ngamanye amazwi usuke engakafiki kulokho okuyiyona njongo yokufunda okubhaliwe. Lokhu kuchaza ukuthi usuke nje ezidlalela lowo osuke ethi uyafunda uma lokho akufundayo engakuzwa noma engakuqondisisi. Ngale ndlela isizathu sokufunda okubhaliwe ukuqonda umlayezo osuke uqukethwe umbhalo.

UMcGuinness (2004, p. 211) uthi amagama abhaliwe awulimi olukhulunywayo kodwa olubhalwe phansi. Ngale ndlela umbhalo usebenza njengesisefo sokwedlulisa imilayezo ngamagama akhulunywayo kodwa abhalwe phansi, kube ngenye yezindlela zokudlulisa umlayezo. Lokhu kusho ukuthi ofundayo kumele awazi amagama akhulunywayo noma esebhalwe phansi futhi awaqonde, aphinde awazi nokuthi abhalwa kanjani.

U-McGuinness uqhubeka achaze ukuthi ukufunda amagama enjengoba enjalo embhalweni nokufunda ngokungangingizi kuholela ekufundeni ngokuqondisisa, kanti lokhu kungehlukaniswe nolwazimagama lwengane kanye namakhono ayo okuqondisisa (p. 211).

Injongo yokuzuza elinye nelinye lamakhono ayizingxenye ezibalulekile ekufundeni umbhalo ukuba ofundayo aqondisise lokho akufundayo. Ngamanye amazwi ukuqondisisa kuyinto yokugcina ekufundeni ukufunda okubhaliwe kanti futhi kuhlenganisa konke okwenzeka ngaphambi kwakho (McGuinness, 2004, p. 212). Lokhu kuchaza ukuthi lapho abantwana bengenzi kahle esivivinyweni sokufunda ngokuqondisisa, akukhona nje ukuthi basuke behlulwe ukuqondisisa umbhalo, kodwa kungaba ukuthi ngelilodwa lamakhono kulana amane ayizingxenye ezibalulekile

zokufunda okubhaliwe kumbe angaphezu kwelilodwa ngokuhlanganyela, okungabe kungahambanga kahle.

Ngamanye amazwi kusho ukuthi kungaba ukuthi umntwana kukhona elinye lala makhono angalizuzanga ngokwanele (McGuinness, 2004, p. 212). Ngokunjalo futhi, ukufunda ngokuqondisisa kunomthelela nasekufundeni lana amanye amakhono amane. Lokhu kungachaza ukuthi lapho othisha kungathiwa abachaze bona ngokwabo ukuthi kuyini ukufunda, bangakuchaza njengokuthi kulapho umfundi akha umqondo ngombhalo awufundayo elekelelwa nawulwazi avele enalo, asake waluthola phambilini, kanye nasake ahlangabezana nakho empilweni (Pardo, 2004, p. 272).

Ngenxa yalokhu, kuyacaca ukuthi ukukwazi ukufunda okubhaliwe ngendlela eyiyo yiwona mgogodla ekuphumeleleni komfundi endleleni yakhe eya emfundweni ephakeme nasempumelelweni yakusasa. Ngamanye amazwi ukukwazi ukufunda okubhaliwe yikhona okuyisango lawo wonke umuntu ofundayo noya empumelelweni (Pandor, 2005; Machet & Pretorius, 2004; Cheng, 2003; Zimmermann & Hutchins, 2003; Mokatsi, 2005; Grabe, 2002). Bonke laba bacwaningi bavumelana ngazwi linye lokuthi ukufunda okubhaliwe yikhona okuvulela yonke iminyango yempilo. Bakusho lokhu ngoba ukuze ukwazi ukufunda (*to learn*) iZibalo, iSayensi, ezoMlando, ubuNjininiyela, ubuKhenikha, njalonzalo, kuncike ekutheni ukwazi ukufunda okubhaliwe futhi okufundayo ukuqonde (Zimmermann & Hutchins, 2003, p. 4).

4.10 UBUDLELWANE PHAKATHI KOLWAZI LOKUFUNDA NOKUBHALA KANYE NOKUFUNDA OKUBHALIWE (*RELATIONSHIP BETWEEN LITERACY AND READING*)

Kusemqoka ukugcizelela ukuthi ukufunda okubhaliwe kubalulekile ekuthuthukiseni ekukwazini ukufunda nokubhala, okuyinto esemqoka emfundweni yomntwana. Kanti futhi ukufunda okubhaliwe okungahambisani nokubhala kungezwakala njengensambatheka ngoba lokho umntwana akufundayo kusuke kubhalwe phansi. Isibonelo, ingani yikho lokhu kufunda okubhaliwe ingane ezokudinga ukuze ikwazi ukuphendula iphepha lemibuzo yokuhlolwa, kumele ibhale ephepheni lezimpendulo,

ilandela imiyalelo edingwa yimibuzo ngenkathi ifunda ephepheni lemibuzo. UJoubert nabanye (2008) baphawula ngokuthi ukufunda okubhaliwe (*reading*) kungukhiye ekufundeni ukufunda nokubhala (*literacy*), kanti ukufunda nokubhala (*literacy*) kungukhiye ekufundeni izifundo (*learning*) komntwana.

UMnyango wezeMfundo eNingizimu Afrika uyithatha njengento esemqoka nebaluleke kakhulu indaba yokufunda okubhaliwe kubantwana, njengoba kubonakala ukuthi ikhona inkinga yokungakwazi ukufunda nokubhala kubantwana eNingizimu Afrika. Nakuba la magama ecishe asebenze ngokufana, kodwa uMcEachern (1990) ugcizelela ukuthi la magama awafani, awasho okufanayo nakuba ehlobene. Ubeka ukuthi i-*literacy* ihlanganisa nayo i-*reading*, njengoba i-*literacy* isho ukuba nolwazi lokufunda nokubhala lapho ichazwa ngokwejoyalekile, nakuba zikhona ziziningi izincazelo zaleli gama.

Abanye abacwaningi babuka i-*'literacy'* njengengenabudlelwano ne-*'reading'*, ezihambela nje yodwa futhi engeke yafundiswa ngokuhlanganiswa ne-*reading*. Lokhu bakwenza njengalabo abangavumelani ngokuthi ukufunda umbhalo (*reading*) kuyahambisana nokubhala (*writing*). Kodwa-ke ngokwemfundo yasesikoleni igama elithi *'literacy'* lichaza ukufunda okubhaliwe kanye nokubhala okusezingeni lokuba kuvumele umfundi ukuba akwazi ukufunda nokubhala ngokuhambisana nezinga lakhe lokukhula kanye nebanga akulo. Ngakho-ke mayelana nokufunda izifundo (*learning*) komntwana, umntwana kumele akwazi ukufunda umbhalo nokubhala; ngale ndlela abe *'literate'*, ukuze aphumelele emfundweni yakhe. UMolefe (2008) ugcizelela ukuthi:

The close connection between reading, writing, speaking and listening are well understood to incorporate all aspects of literate behaviour. Children build on oral language knowledge as they learn to read and write; they develop a key understanding about reading, especially phonics through writing; and they extend their writing range through reading (p.1).

Ngala mazwi acashunwe ngenhla, umcwaningi ugcizelela ukuthi ukuze umuntu akwazi ukufunda nokubhala, kokubili ukufunda okubhaliwe kanye nokubhala kumele kuthuthukiswe, futhi kungabukeli phansi ukukhuluma nokulalela ngoba kukonke lokhu kunomthelela ekufundeni kwengane ukufunda okubhaliwe. Ngale ndlela, igama elithi *'literacy'* (ukufunda nokubhala/ulwazi lokufunda nokubhala) kulo msebenzi lingebukwe

njengento eqhelelene nokufunda okubhaliwe ngenxa yokuthi ukufunda okubhaliwe yiyona ngxenye ebaluleke kakhulu ekutheni ingane ifunde ukufunda okubhaliwe kanye nokubhala. Ngamanye amazwi singeke sabuka ukufunda okubhaliwe njengento eqhelelene nokubhala ngoba lokhu kuyahambisana. Ngenxa yalokhu, umuntu ngeke akhulume nge-‘*literacy*’ kodwa agweme ukukhuluma ngokufunda okubhaliwe (*reading*). Kanjengoba nokhuluma ngokufunda umbhalo, ngeke nje akhulume ngakho ebe ehambela kude negama elithi ukubhala ngoba lokhu kuyahambisana.

Abacwaningi abafana noStreet (1995), sebake bakugxeka ukukhuluma nge-‘*literacy*’ njengento ezihambela yodwa, engahambisani nokufunda okubhaliwe njengoba lokhu kuhambisana njalo. Laba bacwaningi babuye bagcizelele nokuthi umuntu angaba nama-*literacies* amaningi ahlukahlukene, njengokuthi nje umuntu akwazi ukufunda okubhaliwe (*literate in print*), nalokho okungabhaliwe (*literate in non-print*) njengekhompyutha, ubuchwepheshe obuningi obehlukene, okuphathelene nezinombolo, njalonjalo (Cornett, 2009).

4.9 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngohlaka lwenjulalwazi nohlaka lwemicabango esetshenziswe ekuhlaziyeni ulwazi olutholakele. Ngixoxile ngensizakuhlaziya esetshenzisiwe ekuhlaziya okutholakele. Ngixoxile nangobudlelwano phakathi kwezinhloko ezimbili okuxoxwe ngazo lapha, ngachaza nesizathu sokusetshenziswa kwazo. Esahlukweni esilandelayo ngizokwethula kuhlaziwe lokho okutholakele ekuphenduleni umbuzongqangi wokuqala walolu cwaningo othi “Othisha bathini ngokufundisa ukufunda okubhaliwe emakilasini amabanga aphansi esiZulu ulimi lwasekhaya?”

ISAPHLUKO 5

OKUSHIWO OTHISHA NGOKUFUNDISWA KOKUFUNDA OKUBHALIWE EMABANGENI APHANSI ESIZULU ULIMI LWASEKHAYA

5.1 ISINGENISO

Esahlukweni esedlule ngixoxe ngohlaka lwenjulalwazi kanye nohlaka lwemicabango yalolu cwaningo. Ngichaze kabanzi ngenjulalwazi/insizakuhlaziya esetshenzisiwe ukuhlaziya ulwazi olutholakele. Njengoba lolu cwaningo lunemibuzongqangi emithathu, kulesi sahluko ngizophendula umbuzongqangi wokuqala othi: Othisha bamabanga aphansi bathini ngokufundisa ukufunda umbhalo emabangeni aphansi olimini lwasekhaya lwesiZulu? Ulwazi olusetshenziswe ekuphenduleni lo mbuzongqangi lwatholakala ngezingxoxo zenhlololwazi esakuhleleka nabahlanganyeli bocwaningo. Isiyonke imibuzongqangi yalolu cwaningo imi kanje:

- (i) Othisha bamabanga aphansi bathini ngokufundisa ukufunda okubhaliwe emabangeni aphansi esiZulu ulimi lwasekhaya?
- (ii) Othisha bakufundisa kanjani ukufunda okubhaliwe olimini lwasekhaya lwesiZulu kubafundi bamabanga aphansi?
- (iii) Kungani othisha bamabanga aphansi befundisa ukufunda okubhaliwe ngendlela abakwenza ngayo olimini lwasekhaya lwesiZulu?

Okutholakele kuzohlelwa ngokwezindikimba ezitholakele eziyisikhombisa ezilandelayo:

- Okufundiswayo: Ukufundiswa kwemisindo ilandelane ngandlela thile, kulandele amagama nemisho emifushane.
- Ukusetshenziswa kwezinsizakufundisa.
- Izindlela namasu okufundisa
- Ukuhlola abantwana ngokufunda.
- Ukufundisa izincazelo zamagama nolwazi lokubona igama.

- Ukwenza ikilasi likufanele ukufundisa ukufunda.
- Ukubambisana nomzali wengane.

5.2 OTHISHA BAMABANGA APHANSI BATHINI NGOKUFUNDISA UKUFUNDA OKUBHALIWE EMABANGENI APHANSI ESIZULU ULIMI LWASEKHAYA?

Njengoba kuveziwe ngenhla, lo mbuzo uphendulwa yizindikimba eziyisikhombisa ezikhonjiswe ngenhla. Ngakho-ke kuzoxoxwa ngaleyo nangaleyo ndikimba ngezansi.

5.2.1 OKUFUNDISWAYO: UKUFUNDISA IMISINDO ILANDELANE NGANDLELA THILE, KULANDELE AMAGAMA NEMISHO EMIFUSHANE

Kulesi sahlukwana, kuzoqale kunikezwe isithombe esiphelele ngabathi bayakwenza othisha mayelana nendikimba yokufundiswayo. Emva kwalokho kuzobe sekuxoxwa okwenzeka usuku nosuku, kusukela ngoMsombuluko kuze kube uLwesihlanu.

5.2.1.1 ISITHOMBE ESIPHELELE NGABATHI BAYAKWENZA MAYELANA NOKUFUNDISWAYO

Ulwazi olwatholakala ngezingxoxo zenhlololwazi esakuhleleka (*semi-structured interviews*) nothisha bazo zombili izikole ezaziyingxenye yocwaningo, luveza ukuthi lapho umntwana efika ekilasini lebanga lesibili, uqale afunde imisindo engonkamisa, okuyinto abekade eyenze ebangeni lokuqala. Ngenxa yokuthi basuke besebancane abantwana bebanga lesibili, futhi beshesha nokukhohlwa, uthisha uyaye aqale kubo futhi onkamisa, abakhumbuze, baze bababhale ngisho emoyeni. Othisha baveza ukuthi ukufundisa onkamisa kuyinto abayiqala ebangeni lokuqala kodwa abakhunjuzwa yona nsuku zonke nasebangeni lesibili njengoba babalulekile onkamisa ukuba abantwana babazi, njengoba kungeke kwaba yigama eliphelele ngaphandle kukankamisa. Isibonelo, othisha baveza ukuthi ebangeni lokuqala lapho befundisa onkamisa, baye basebenzise indlela abayibiza ngokuthi udingilizana/ yindingilizi. Ngamanye amazwi unkamisa nonkamisa abafundi okumele bamazi ukucabanga kwabo kufanele kusukele endingilizini,

ngaphandle kukankamisa 'i'. Unkamisa 'a' bathi yindingilizi enomsila ngezansi, u 'e' yindingilizi evaleke phezulu, u 'i' yindoda eqondile enechashaza, u 'o', yindingilizi evalekile, kanti u 'u' yindingilizi evuleke phezulu. Kanjalo nasebangeni lesibili, othisha basebenzisa indlela yecici ukufaka onkamisa kubafundi. Isibonelo: u 'a' yicici elivalekile elinomsila ngezansi, u 'e' yicici elivulekile kodwa elivaleke phezulu, u 'i' yicici eliqondile elinechashaza, u 'o' yicici elivalekile, kanti u 'u' yicici elivuleke phezulu. Uthisha uJabu ukubeka kanje lokhu enkulumweni yakhe ecashunwe ngezansi:

[Odingilizana/indingilizi necici]Yizindlela zokufundisa onkamisa. Angithi phela basuke bebhala emoyeni uthisha asebenzise indlela yokuthi basebenzise igama elithi dingilizi". Njengokuthi nje uma ebhala u 'a', uqale abhale indingilizi bese efaka umsila, kanti ku 'e' leyo yindingilizi evulekile yase ivalwa maphezulu, kanti u 'i' indingilizi eqondile engavalekile elinechashaza, u 'o' yindingilizi evalekile, kanti u 'u' yindingilizi esuka phezulu iye phansi inyuke bese ivuleka phezulu. Kanti uma basebenzisa indlela yecici, u 'a' nje yicici elivalekile elinomsila, u 'e' yicici elivuleke eceleni lase livaleka phezulu, u 'i' yicici eliqondile, kanti u 'o' yicici elivalekile eliyindilinga, kanti u 'u' yicici' elivuleke phezulu. Siye bese sifakela izinhlamvu kube amagama aphelele sibhale umusho kugqame lowo msindo okuyiwona sigxile kuwo, kube nama- *questions*, baphendule imibuzo leyo futhi bangaphenduli ngegama elilodwa kodwa kube yimisho...

Ngale ndlela onkamisa bayabukezwa ebangeni lesibili yize bekade bebefundile isikhathi eside ebangeni lokuqala. Empeleni umsebenzi webanga lokuqala uyabukezwa wonke, kuye ngesivini sabafundi, okuzokwenza ukuba uthisha akwazi ukufinyelela kulokho abangazange bakufunde besesebangeni lokuqala. Lokhu kwenza umcwaningi azibuze ukuthi kungani izingane ebangeni lesibili, okungunyaka wazo wesibili esikoleni, zifundiswa onkamisa kube sengathi azikaze zibafunde. Ngale kwalokhu, okumangazayo ukuthi uma babefunde ukuthi onkamisa othile yindingilizi ethile ebangeni lokuqala, kungani bese kushintsha lokhu kube sengathi sekufundwa enye into ehlukile uma sebesebangeni lesibili? Lokhu kungenza ukuthi izingane zicabange ukuthi lo nkamisa ezazifunda ngaye ebangeni lokuqala kusho ukuthi akuseyena lowaya, sekungomunye osho enye into, okuyinto engadala ukudideka kubantwana.

Kuyacaca futhi ukuthi ukufundisa onkamisa kuthatha isikhathi eside njengoba izingane zibaqala ebangeni lokuqala, kodwa nasebangeni lesibili zibe zilokhu ziphindaphinda

ukufundiswa ngabo. Lokhu kungaba nomthelela ekutheni izingane zifunde kancane, isivini sazo sokufunda okubhaliwe sihambe kancane, ngaleyo ndlela singalingani nezinga lazo lokukhula. Lokhu yinto abacwaningi asebeke baphawula ngayo, njengoba ngike ngaveza esahlukweni sokuqala. Isibonelo, u-Asmal (1999) waphawula ukuthi abantwana bebanga lesishiyagalombili bafunda kube sengathi bangabafundi bebanga lesibili. Kanti noHorne (2002) naye wabika ukuthi amazinga abantwana okufunda okubhaliwe nokubhala aphansi ngale ndlela yokuthi awahambelani nezinga labo lokukhula, kumbe amabanga abawenzayo, abafundi abaningi abenza ibanga leshumi nambili abakwazi ukufunda umbhalo futhi izinga labo lokufunda umbhalo lilingana nelomfundi owenza ibanga lesine.

Lapho othisha bebanga lesibili bebuzwa ukuthi kungani uma beqala ukufundisa baqalise ngonkamisa yize onkamisa babebafundile ebangeni lokuqala, njengoba usuku nosuku kufanele uthisha abaphindisele emumva konkamisa. Othisha babeveza ukuthi lokhu kuyalekelela ngoba abantwana kumele bazi ukuthi alikho igama eliyoke libe khona olimini lapho unkamisa engekho khona, kanti futhi ukuze uhlamvu nohlamvu lubizeke ngendlela olubizeka ngayo kungenxa kankamisa oluhambisana naye. Inkulumo elandelayo kathisha uMbali ikucacisa kahle lokhu:

Ukuthi abanye ekilasini basuke befike kuleli banga ngoba kuphoqa isimo, abafani bonke ekilasini, ukuze bezwe futhi bakhumbule, uye ubone ukuthi kumele uqale phansi nje wenzele ukuthi bakhumbule, bazi ukuthi lo msindo uma ngiwusebenzisa nalo nkamisa, uphimiseka kanje, uma esenalo nkamisa ubizeka kanje. Mhlampe uthi abenze igama, uzobona bazohluleka abanye, kanti abanye bazokwazi ukuhlanganisa le misindo nonkamisa. Khona siyabacathulisa, bayabhenefitha [bayazuza] futhi nabo, babe nomehluko. Uye ubone ukuthi omunye akakwazi ngisho ukubabona nje [onkamisa], ngakho kulukhuni ukuba awusebenzise kahle ukwakha amagama nokuthi nje azi ukuthi usebenza kanjani. Kuye kuphoqe ukuthi ingane yedluliswe ebangeni lokuqala ingakabi *ready*, ngenxa yeminyaka yayo esuke ingasayivumeli ukuba ibe sebangeni lokuqala. Uma uthi abenze igama ungabakhumbuzi ngonkamisa baningi abangeke bakwazi. Ikakhulukazi njengoba singenabo othisha abaqondene ne-remedial ezikoleni. Ngakho kumele ubacathulise nje njalo.

Uthisha ocashunwe ngenhla ugcizelela khona ukuthi othisha bayabafundisa onkamisa nakhona ebangeni lesibili. Uphinde anikeze nesizathu sokuthi lokhu kwenziwa yini;

njengoba echaza ukuthi abanye abantwana basuke bengakakulungeli ukuba kuleli banga kodwa badlule ebangeni lokuqala ngoba kuphoqa isimo (iminyaka yabudala). Lokhu kukhombisa ukuthi abantwana bayedlula badlulele ebangeni eliphambili bebe bengakakulungeli ukwedlula. Ngamanye amazwi lokhu kusho ukuthi ukufundiswa kokubhaliwe kusuke kungabanga yimpumelelo. Isithombe esakhiwa yilokhu ukuthi lapho ingane idlulela kwelinye ibanga iya kwelilandelayo, nakhona lapho eya khona ingafike ithwale kanzima ngoba okwasebangeni eledlule ibingakakubambi. Uthisha uMbali wachaza kanjena:

Angithi ene unkamisa bawufunda kwa-*Grade 1* kakhulu, *but* kwa-*Grade 1* ayiminingi imisindo abayifundayo ehambisana nabo lab'onkamisa, sigxila konkamisa khona kakhulu, *so* uma sengibathatha la kwa-*Grade 2*, sengizoqala ngibarivayzise [*revizise*] le misindo ekade beyifunda kwa-*Grade 1* kube sengathi bayayiqala, ngoba baningi abasuke bedlule nje bengakaboni kahle. Ngaleyo ndlela ngisuke ngenzela ukuthi ingane iyithole kahle i-*background*, ngigcizelele lokhu ekuthole kwa-*Grade 1* njengoba bayakhohlwa abantwana kalula, ngeke uthi into bayifundile kwa-*Grade 1* ngoba basebancane. Ngakho-ke kwa-*Grade 2* ngi-*add-e* omunye umsindo sekufanele ngiba 'revizise', u "a" bazi ukuthi kusenguye lo ababewufunda kwa-*Grade 1*, futhi noma ngabe sebekwa- *Grade 2* bezwe nokuthi imisindo yonkamisa iphinyiswa kanjani isihamba nemisindo emisha, azi ukuthi u 'pha' nje yingoba kufakwe loya 'a' wakwa-*Grade 1*...

Le nkulumo kathisha uMbali igcizelela khona ukuthi into esemqoka ekufundeni okubhaliwe ebangeni lesibili ukuba izingane zifunde imisindo. Kule nkulumo futhi kuyaqapheleka ukuthi izingane ziyedlula ebangeni lokuqala zingakakulungeli ukuya kwelesibili. Lokhu kukhombisa khona ukuthi nakulo elesibili kuyenzeka okufanayo. Lapho sebebabukezile onkamisa kulelo nalelo langa, othisha bathi baye balandelise ngemisindo engongwaqa lapho sebefundise onkamisa, nayo okumele kube yileyo ingane ethi iqale ifunda ukukhuluma kube yiyona eyifunda kuqala kuneminye, njengo m, b, n, d, njalonjalo. Ngamanye amazwi bathi bafundisa kuqala leyo misindo engelukhuni, engazwakala ilula enganeni ukuyibiza nokuzoba lula ukuyibona nalapho isibhalwe phansi. Leyo misindo yileyo okulula nasenganeni encane ukuyifunda, njengokuthi nje leyo okuthi la iqala ingane ukufunda ukukhuluma, iqale ngayo. Isibonelo, imisindo ehamba ngamithathu kungangebe lula enganeni encane ukuyifunda, ngakho-ke kudingeka kube ngenohlamvu olulodwa kuqala, enezinhlamvu ezimbili kuye kwehamba

ngamithathu. Ngeke nje ingane ithi ifunda ukuphimisa imisindo ivele iqale ngomsindo ka ‘gq’, ‘ngq’, ‘ch’, njalonjalo.

Kanti kanjalo nothisha uNtoko ugcizelela khona okushiwo ngabanye mayelana nabakufundisa ebangeni lesibili othisha. Lapho ebuzwa ukuthi uthisha kufanele afundiseni ebangeni lesibili esifundweni sesiZulu ulimi lwasekhaya wathi:

Ngicabanga ukuthi ngaphandle kwemisindo ayikho into engafundeka. Kufanele izingane ziyazi imisindo, ikakhulukazi ebangeni 1,2,3. Bakwazi futhi nokuyibhala ngoba ukuthi babhale yikhona okubalulekile nokuyazi nje futhi bakwazi ukuyibona ngisho isisegameni. Amaphepha bhuku abalulekile kakhulu kanye nezinsizakufunda.

Kwavela ngababekusho othisha lapho bechaza ngokufundisa ukufundaokubhaliwe ukuthi imisindo yiyona nto okugxilwa kuyo, kunokuba kufundiswe abantwana ukufunda izindaba, lapho bengatghola khona ukufunda okuningi okuphathelene nolimi, njengamagama amasha, ukusetshenziswa kwezimo zokukhuluma ezahlukene, imisho eyahlukene, njalonjalo.

Bathi lapho befundisa umsindo ongungwaqa kunoma yiliphi ibanga kulawa aphantsi, balekelela abantwana ukuba bawukhumbule umsindo abawufundisayo. Bakwenza lokhu ngokuthi banamathelise umsindo negama elithile. Ngamanye amazwi, lapho kufundwa umsindo othile, kuba negama elinamatheliswa kulowo msindo. Isibonelo: umsindo u ‘p’ bawubiza ngomsindo wepani, kanti umsindo u ‘ph’ bathi ngumsindo wophaphe futhi wakhiwa umsindo wepani (p) nomsindo wehawu (h). Kanjalo nomsindo u ‘ch’ bathi umsindo ka ‘chama’, futhi wakhiwe umsindo wecici (c) nomsindo wehawu (h). Umsindo u ‘sh’ bathi umsindo weshumi, kanti wakhiwe umsindo wesoso (s) nomsindo wehawu (h), kanti umsindo u ‘ngw’ bathi ngumsindo wengwenya, futhi wakhiwe umsindo wenunu (n), umsindo kagogo (g) kanye nomsindo wewe (w). Ngokothisha, lokhu kuyabasiza abantwana ukuba bakhumbule le misindo kangcono lapho befunda okubhaliwe nalapho bebhala.

Kwaqapheleka ukuthi othisha abaningi babechaza ukuthi ngalelo nalelo sonto uthisha ofundisa ukufunda okubhaliwe ugxila emsindweni owodwa okuyiwona ogqamayo emagameni noma emishweni nasendabeni efundwayo. Lokhu yinto eyenzeka ebangeni lokuqala, lesibili nelesithathu. Lowo msindo oluhlamvu olungungwaqa usebenza kanye nonkamisa ngaso sonke isikhathi njengoba esiZulwini ongwaqa behambisana nonkamisa. Ngalesi sikhathi uthisha uyagcizelela ukuthi lowo nalowo msindo owuhlamvu olungungwaqa ungebe namqondo uma usebenza uwodwa kodwa kudingeka kube nonkamisa eduze kwakhe ukuze lowo msindo ube ngononqondo futhi ofundekayo.

Ngamanye amazwi konke lokhu kugcizelela khona ukuthi ukufundisa ukufunda okubhaliwe kugxila kuyo imisindo emabangeni aphansi, nakuba bebuye bafundiswe imisho emifushane. Isibonelo, umusho ungaba namagama amabili, amathathu kumbe amane. Lokhu kungenxa yokuthi umfundi angeke akwazi ukufunda igama eliphelele noma umusho ophela uma engakwazi ukufunda imisindo ngayodwana. Ngaleyo ndlela othisha baye babafundise imisho uma sebeqale ngayo imisindo beyifunda kanye nonkamisa babuye bayifunde emagameni aphelele. Ngaleyo ndlela iviki neviki sikhona isikhathi sokufundwa kwemisho, njengoba sengike ngachaza phambilini.

Ulwazi abalunikezayo othisha lwalungenayo imininingwane ngokuthi yimisho enjani abayaye bayifundise futhi bayifundisa kanjani. Lokhu kuyatholakala nakuyo le nkulumbo ecashunwe ngenhla kathisha uNtombifuthi lapho echaza ukuthi ukufundisa okubhaliwe kuyini futhi ukufundisa kanjani. Okuyinto evela kakhulu emazwini othisha abaningi, yikho ukuthi ukufundisa okubhaliwe kusho ukufundisa imisindo, ufundise ukwakha amagama, imisho uphinde ufundise indaba enemisho emifushane oyakhile njengothisha. Konke lokhu kumele kugqamise umsindo okusuke kugxilwe kuwo ngalelo nalelo sonto. Esikoleni iMbalenhle kwavela ukuthi izindaba othisha bazifundisa ngemumva kokuphela kwesigaba sesibili sonyaka. Ngamanye amazwi izindaba ezisezincwadini abazifundisi ekilasini kusukela kuqale unyaka kuze kube kuphele isigamu sokuqala sonyaka. Ngamanye amazwi baqala ukufundisa izindaba ekilasini ngesigaba sesithathu sonyaka (*third term*). Okumangalisayo ukuthi kungani othisha befundisa izindaba emva kwesigamu sonyaka ube unyaka ukade waqala? Lokhu kukhombisa ukuthi isivini

sokufunda kubantwana siphansi kakhulu ngoba lapho abantwana befundiswa ngezincwadi zezindaba nezinye izinhlobo zemibhalo, bafunda ulimi kangcono ngoba kuningi abakutholayo emibhalweni eyehlukene. Ngikusho lokhu ngoba ingane engabe iqale ekuqaleni konyaka ukufunda ukufunda okubhaliwe, kusetshenziswa, isibonelo, izindaba; ngalesi sikhathi isuke isithuthuke kakhulu embhalweni lapho ingaqhathaniswa nengane ekade ingayifundi imibhalo eyahlukene.

Kanti okwatholakala esikoleni iGolide ukuthi nakhona ebangeni lesibili othisha bafundisa imisindo lapho befundisa ukufunda okubhaliwe. Ngakho-ke, njengoba sengike ngaveza ngenhla, yingakho ucwaningo oselwenziwe luveza amazanga aphantsi okufunda eNingizimu Afrika. Isibonelo, uMnyango WezeMfundo ezingeni likazwelonke (2006) wamemezela imiphumela yocwaningo olwalwenziwe ngabafundi bebanga lesi-3 ezikoleni zaseNingizimu Afrika. Lolu cwaningo lwaveza ukuthi abafundi abanengi ekupheleni kwebanga lesithathu babengama-61% ababengakwazi ukufunda nokubhala. Lokhu kufakazelwa nangoluningi ucwaningo, oluveza ukuthi abantwana baseNingizimu Afrika bafunda ngokungaphansi kwamazinga abo okukhula (DoE, 1996; 2002; 2006; 2008c; Bharuthram, 2006; Pretorius, 2004; RNCS, 2003; *Literacy for All*, 2009).

Kuyamangalisa ukuthi othisha bathatha ukufundisa imisindo njengento ehamba phambili nebaluleke okwedlula konke lapho befundisa ukufunda okubhaliwe. Kanti futhi kuyacaca nokuthi othisha basuke bengacabangi ngamanye amakhono okufunda okubhaliwe lapho befundisa, kanye nokuthi injongo yokufunda okubhaliwe iyini. Ngikusho lokhu ngoba othisha abagququzeleli futhi abavezi ukuthi amanye amakhono bayawafundisa yini kumbe ayingxenyi yini yokufunda okubhaliwe lapho befundisa.

5.2.1.2 ISITHOMBE NGABATHI KWENZEKA USUKU NOSUKU

NgoMsombuluko ebangeni lesibili, lapho uthisha eqala efundisa ukufunda okubhaliwe, uyaye abhale umsindo okugxilwe kuwo ngalelo sonto ungenankamisa, awubhale kahlanu ngokwehlukana ungabi nabo onkamisa. Okuzolandela lapho ukuba athi abantwana abayifunde le misindo. Lokhu kwenza ukuba kube umsindo nje ongenamqondo,

ongakhulumi, ngoba basuke bengekho onkamisa, isibonelo: ph ph ph ph ph. Okuzolandela lapho ukuba uthisha athi abafake-ke onkamisa kulowo nalowo msindo ongu 'ph', ukuze bafundeke kanje: pha, phe, phi, pho, phu. Lapho uthisha uMbali echaza ngalokhu ubeka kanje:

Njengoba umsindo ka 'ph' nje ngingawubhala ugcwale ebhodini kodwa awunamqondo uma ungenankamisa kubizeka nje kungabi nazwi ngisho ukuba nazwi, kuze kuzwakale kahle uma sekusebenze nonkamisa. Njalo nje uma uzofaka umsindo omusha, kufanele babone nabo ukuthi ngaphandle kokusebenzisa onkamisa lowo msindo ungafana nje, ubizeke ngendlela eyodwa, kuze kube khona umehluko lapho sewusebenze nonkamisa. Njengo: ph ph ph ph ph, konke lokhu kuyafana, kuze kube khona umehluko ngoba sekufakwe onkamisa. Yingakho-ke nje kumele kugcizelelwe ukusebenza nonkamisa. Angabe esethi iphala ebe eqonde ukuthi iphela.

Othisha bayagcizelela ukuthi ekufundweni kwemisindo uthisha uyabahola abafundi ekuyifundeni, ayiphimise bamlandele ngemumva, bekuphindaphinda lokhu. Akugcini nje ngokuthi bayifunde le misindo, kodwa uthisha ubafundisa nokuyibhala ezincwadini. Njengokuthi nje umsindo u-'ph', uthisha uyabatshela ukuthi kumele ume kanjani phezu kukalayini lapho bewubhala phansi. Uthisha lapho ebfundisa ukubhala lo msindo uyabafundisa ukuthi u 'ph' akancike phezu kukalayini wencwadi yabo yokubhala, ngaphandle komsila ka 'p' okumele wehlele ngezansi komugqa kodwa isigubhu sika 'p' sibe sinamathele phezu kukalayini. Kanjalo nomsindo wehawu ongu 'h' kumele umsila wenyukele phezulu.

Okulandelayo uthisha uthatha le misindo ehamba nonkamisa ayihlanganise, ukuze babone abafundi ukuthi ngale misindo kungaphuma amagama amaningi ehlukenene. Njengokuthi nje athathe u-pha amhlanganise no-pha, lapho kuzophuma igama elithi 'phapha', okuyinto abayibonayo ebhodini. Lapho efuna bakhe igama elithi 'phupha' uthisha uthatha umsindo ka 'phu' awuhlanganise nomsindo ka 'pha' bese ethi abafunde-ke abantwana. Ngaphandle kwamagama akhiwe ngale misindo, uthisha usebenzisa imisindo asebevele beyifundile ukwakha amagama amasha, ehlanganisa nomsindo omusha. Isibonelo, uma ngesonto eledlule kade kufundwa umsindo welala u 'l' uthisha angabhala igama elithi ephula, balifunde abantwana. Angabuye athi abalibhale.

NgoLwesibili-ke bayaqhubeka nawo lowo msindo bafunde kanjalo, namagama ebebewenza ngayizolo ngoba abawesuli ebhodini, ahlala ekhona iviki lonke. Kodwa uthisha uyawenza ushintsho oluncane uma sikhona isidingo. Uthisha kwesinye isikhathi ubabhalisa nemisho athi abagcwalise imisho, asebenzise izithombe ezithile ezihambisana nalowo msindo, ukuze bezokwazi ukucabanga ngesithombe bese bebona ukuthi yiliphi igama okumele balifake. NgoLwesithathu bayafunda ngawo umsindo owethulwe ukuqala kweviki, babhale futhi ngawo amagama nemisho emifushane. Uthisha uyabaxoxela indaba noma ayibhale eshadini bayifunde. NgoLwesine othisha bayaye baye emtatsheni wolwazi (*library*) nezingane. Izingane ziyaye zifunde izincwadi ezithandwa yizona. Lokho kusiza ekutheni umfundi abe nothando lokufunda.

Kodwa-ke othisha bathi ngenxa yokushoda kwezincwadi, kuyenzeka uthole sebebambisana incwadi eyodwa, bafunde ngababili. Ngosuku lwangoLwesihlanu-ke othisha bathi baye bahlole izingane ngokufunda okubhaliwe. Bakwenza lokhu ngokuthi bababhalise isibizelo samagama alishumi. Kunencwadi ababhala kuyo isibizelo njalo ngosuku lwangoLwesihlanu. Isibizelo basibhala ngemumva ezincwadini zabo, kanti eminye imisebenzi ebhalwayo bayibhala ngaphambili. Imisebenzi eminye yimisebenzi efana nokubhalwa kwemisho nokuqedela amagama ngohlamvu oluthile, okwenzeka ngezinye izinsuku. Uthisha uMbali uyachaza ukuthi umsebenzi uwuhlela kanjani ukuze wanele isonto lonke uma efundisa ukufunda okubhaliwe:

NgoMsombuluko si-introjusa umsindo omusha. Uma siwu-introjusa uthisha ulungiselela kahle isifundo sakhe ngokuthi athole ishadi nezithombe ezizohambisana nalowo msindo. Uma ukwazi ukudweba uyadweba futhi naseshadini...ngeke uthi uneshadi elilodwa, angaba noma mangaki, uma nje ezokwazi ukucacisa lokhu ofuna abantwana bakwazi. Uma uwu-introjusa umsindo, usebenzisa isithombe, ubabuze ukuthi abaqagele ukuthi yini le esesithombeni..Bayaqagela-ke, uma kusobala bekubona kalula bayasho ngaphandle kobunzima. Usuzobabuzabuza-ke imibuzo ngaleyo nto esesithombeni, uzame ukuthi nobengayazi agcine eseyazi kahle ngoba phela izingane azifani. Kokunye ungathi bayayazi into kanti bambalwa abayaziyo. Uyababuza ke imibuzo, njengokuthi nje ake ngithi uzofundisa umsindo ka 'd', usuzodweba idada, ubabuze ngalo ukuthi bake balibona yini, lidlani, lihlalaphi, linjani umbala walo, likhona yini ekhaya, bayelesaba yini noma abalesabi, liyadliwa yini, linoboya noma linamaqubu, njalonjalo.

Sekuzoxoxwa-ke ngaleli dada, nobengalazi agcine eselazi kahle. Uyabathatha-ke niye ebhodini eduze kweshadi, uqinisekise ukuthi wonke umuntu uyakwazi ukubona eshadini. Usebenzisa induku ukukhomba, ubenze ukuba nabo bafunde, ubanike nethuba lokufunda ngamaqembu ngababili noma ngamunye. Emva kwalokho usuzothi abawabhale-ke lawo magama akade niwenza. Kuyenzeka abanye uma uthi abawabhale enjengoba enjalo, bahluleke yize ekhona ebhodini. Kanti abanye-ke bayakwenza kahle. NgoLwesibili-ke niyaqhubeka nawo lowo msindo bafunde kanjalo, namagama ebeniwenza izolo awuwesuli, ungenza nje ushintsho oluncane uma sikhona isidingo, kodwa ungenza nje mhlampe ama-*activities* ahlukile uma uthanda noma uphindaphinde khona lokho kwayizolo. Ungababhalisa nemisho uthi abagcwalise, usebenzise izithombe ezithile ezihambisana nalowo msindo, ukuze bezokwazi ukucabanga ngesithombe bese bebona ukuthi yiliphi igama okumele balifake, kuningi nje. NgoLwesithathu siyafunda sibhale futhi, ngawo lowo msindo ofanayo. Ungabaxoxela nendaba noma uyibhale eshadini bayifunde, bakhombe bona ngenduku, njalonjalo. NgoLwesine sivama ukuya *e-library*. Bayafunda *e-library* izincwadi ezithandwa yibona asibaphoqi. Lokho kusiza ekutheni umfundi abe nothando lokufunda. Kodwa ke ngenxa yokushoda kwezincwadi, kuyenzeka uthole sebebambisana incwadi eyodwa, bafunde ngababili. NgoLwesihlanu-ke sibhala isipelingi samagama ayishumi njalo nje...

Kanti uthisha uSbo yena uthi:

Okey, uma abantwana befika besuka ebangeni lokuqala basuke befunde imisindo ehamba ngayodwa, engiyaye ngikwenze ukubukeza lokhu abasuke bekwenze ebangeni lokuqala. Ngibe sengiqala laphe ukubafundisa. NgoMsombuluko ngethula umsindo, sakhe amagama analowo msindo. NgoLwesibili siyawafunda amagama, ngiyadweba nezithombe ezinamagama analo msindo esiwundayo. NgoLwesithathu bayabhala, baqhathanisa izithombe namagama. NgoLwesine sibhala imisho. Uma sibhala imisho inhloso laphe kusuke kuwukubafundisa ukuthi ubhalwa kanjani umusho. Isibonelo: baqale ngohlamvu olukhulu ekuqaleni komusho, babhale igama lomuntu, isibongo, indawo, sikole, njalonjalo ngegama elikhulu usonhlamvukazi phela. Uma sakha imisho senza isiqiniseko sokuthi ayikho imisindo esingakayifundi. Uma ngethula umsindo ngiyawubhala ebhodini bese ngibuza kubo ukuthi uthini loya msindo. Imvamisa-ke vele sisuke sikhona isithombe ebhodini esinegama elinalo msindo esiwufundayo. Isibonelo: ngidweba inqola ebhodini noma ngingamathisele isithombe, ngibabuze ukuthi bacabanga ukuthi yini lena noma babona ini. Imvamisa bayakwazi ukubona into edwetshiwe, Bazokutshela ukuthi inqola. Bese uyabatshele ukuthi igama elithi inqola linomsindo u 'nq'. Ubabhalele ebhodini, ubabuze ukuthi u 'nq' unemisindo emingaki, wakhiwe imiphi imisindo. Bazosho ukuthi umsindo kanana (n) nomsindo weqanda (q). Yiyona-ke indlela engifundisa ngayo. Bese kuthi ngoLwesihlanu sibhale isipelingi ngalo msindo ekade siwenza, amagama esikade siwafunda ahlala ebhodini kuze kube uLwesihlanu, asiwesuli.

Le nkulumo kathisha uMbali nekathisha uSbo zigcizelela khona ukuthi umsebenzi uhlelwa wenabe kanjani nesonto lonke, kanti futhi abakwenzayo othisha laba kuyafana nokwenziwa ngabanye othisha kuleli banga ngoba umsebenzi bathi bawuhlela ngale ndlela bonke. Lokhu kwenziwa ukuthi ngaphambi kokuba bayofundisa izingane, uthisha uMbali, njengeNhloko YoMnyango yamabanga aphansi esikoleni, uhlala nabo othisha babonisane, bavumelane ngokuzokwenziwa, nokuthi kuzokwenziwa kanjani. Ngaleyo ndlela ekilasini lapho kufundiswa khona umsindo othile, nakwelinye elifana nalo kusuke kufundiswa lowo msindo. Yingakho nje befundisa into efanayo othisha bonke bebanga lesibili. Lokhu yinto eyenzeka nasebangeni lesithathu. Nakhona othisha baleli banga bafundisa into efanayo ngesikhathi esifanayo. Kanjalo futhi nabo bayaxoxa ngomsebenzi abazowufundisa ngaphambi kokuthi baye emakilasini.

Ebangeni lesithathu othisha abaqalisi ngonkamisa ukufundisa ukufunda okubhaliwe njengasebangeni lesibili. Bathi baqala ngemisindo ehamba ngamibili kuye kwenezinhlamvu ezintathu. Lokhu kungenxa yokuthi abafundi basuke sebebazi onkamisa kusukela ebangeni lokuqala nelesibili, kodwa baqala babafundise umsindo othile onezinhlamvu ezingongwaqa. Lowo msindo kugxilwa kuwo iviki lonke, njengasebangeni lesibili. Uthisha uyaye athi abafundi abamuphe amagama analowo msindo awethule ngoMsombuluko. Amagama abamnika wona uthisha uwabhala ebhodini, bese ngawo kwenziwe imisho, uthisha agxile kakhulu ekutheni umusho ubhalwa kanjani, njengokuthi nje abantwana kumele bazi ukuthi lapho kuqala umusho kumele kuqaliswe ngosonhlamvukazi. Emva kwalokho uthisha uyaye abhale indaba ezofundwa ekilasini. Le ndaba iba namagama analo msindo omusha abafundisa wona ngalelo sonto, njengoba nakhona ebangeni lesithathu kudingidwa umsindo owodwa kusukela iviki liqala lize liyophela. Okuqaphelekayo ngokufundiswa kokufunda okubhaliwe ebangeni lesithathu ukuthi yimisindo, amagama, imisho, nezindaba okufundwayo. Konke lokhu kuye kugxile emsindweni lowo osuke wethulwe ngalelo viki, ukuze abafundi baze bawejwayele umsindo owethulwe ngoMsombuluko.

Kuye kwenzeke kodwa nakuba kungavamile, ukuba bayiqaliswe ebangeni lesibili imisindo ehamba ngamithathu, kuye ngokwenza kwabafundi. Isibonelo, uthisha

uNtombifuthi waphendula kanje ngenkathi ebuzwa ngokuthi kuyini ukufundisa ukufunda okubhaliwe ngokuqonda kwakhe, futhi kwenzeka kanjani:

Ukufundisa *i-reading* nje mina ngingasho ngithi ebangeni lesithathu ngiqala ngibafundise umsindo othile, ngithi abangiphe amagama analo msindo engiwethulile. Nakuba siye sibaqalise ngemisindo ehamba ngamibili, sigxila kakhulu kwehamba ngamithathu. Lokhu sikwenzela ukubakhumbuza nje njengoba ebangeni lesibili bagxila kakhulu emisindweni enohlamvu olulodwa nonezinhlamvu ezimbili. Amagama abangipha wona ngiwabhala ebhodini. Senza imisho, ngigxile kakhulu ekutheni umusho ubhalwa kanjani. Isibonelo; siqala ngosonhlamvukazi, bese ngibhala indaba esizoyifunda ekilasini. Le ndaba kumele ibe namagama analo msindo omusha engibafundisa wona.

Uthisha uZandile yena uchaza kanjena enkulumweni yakhe ecashuniwe lapha echaza ngalokhu kuhleleka komsebenzi ofundwayo:

Ngamafuphi nje ngingasho ukuthi kwa-*Grade 3* siqala emisindweni, kuye emagameni, kuye emishweni...

Kubo bonke othisha, bebanga lesibili nelesithathu, kuyakhombisa ukuthi ulwazi lwemisindo, ukwakhiwa kwemisho kanye nokufunda indaba enamagama anomsindo okugxilwe kuwo yiyona nto esemqoka lapho kufundiswa ukufunda okubhaliwe.

5.2.2 UKUSETSHENZISWA KWEZINSIZAKUFUNDISA ZOKUFUNDA OKUBHALIWE

Noma yimuphi uthisha lapho efundisa, kuye kudingeke ukuba asebenzise izinsizakufundisa. Ziyehlukana izinsizakufundisa, kuye ngokuthi uthisha uzisebenzisela siphilisi izizathu. Ngezansi izinhlobo zezinsizakufundisa othisha abathi bayazisebenzisa lapho befundisa ukufunda okubhaliwe.

5.2.2.1 IZITHOMBE

Olwazini olwatholakala ngezingxoxo nothisha, kwavela ukuthi izithombe ziyasetshenziswa kakhulu lapho kufundiswa ukufunda okubhaliwe. Izithombe othisha abazisebenzisayo kuba ngezidwetshwe ngesandla, kube yilezo ezithengiwe, ezisikwe

kumaphephabhuku kumbe ezisendabeni efundwayo. Othisha bathi baye balekelele ngokudweba izithombe ebhodini ngoshoki. Izithombe lezo zisuke zihambisana nomsindo okuyiwona wethulwe ngosuku lokuqala lweviki, uMsombuluko. Lokhu kusho ukuthi isithombe kuba ngumfanekiso wento enegama elinalowo msindo okugxilwe kuwo ngalelo viki. Kwesinye isikhathi uthisha uyaye alungise isithombe esikhulu esiheha ilukuluku lokufunda kubafundi. Lesi sithombe othisha basibiza ngokuthi yi-*giant picture*. Kuye kube yizithombe ezinemibala lapho zisencwadini kumbe eshadini. Lapho uthisha edwebe isithombe ebhodini, siyaye sicace, izingane zingabe sezidideka zihluleke ukubona ukuthi sithombe sini asidwebile. Lokhu kuyahambisana nokushiwo abacwaningi abaningi (Street, 1997; *Teacher's Handbook for Teaching Reading in the Early Grades*, 2008), abafakazela ukuthi umfundi obizwa ngokuthi umfundi osafufusa, ngumuntu owenza lokhu: osebenzisa izithombe ukuxoxa izindaba, owazi eminye yemisindo, kanye nezinhlamvu ezakha leyo misindo.

Othisha bayakuveza ukuthi nakuba bengasebenzisa izithombe lezo ezinkulu abazibiza ngama *giant pictures*, akuvami ukuba kube yisithombe okuzothi lapho bexoxa ngaso kube yisithombe sento enegama elinemisindo abangakafundi ngayo. Lokhu kusiza ekutheni bakhumbule umsindo asebewufundile njengoba isikhathi esiningi lolu hlobo lwezithombe lusebenza lapho imisindo eminingi sebeyifundile, okuyinto evama ukwenzeka ngesigaba sesibili sonyaka (emva kwamaholidi asebusika angaNtulikazi), lapho imisindo asebeyifundile isingumthanyana, kungafani nesigaba sokuqala sonyaka lapho isuke isembalwa imisindo abasuke besayifundile. Othisha bathi isizathu salokhu ukuthi othisha abafundisi ngesivinini esikhulu bajahe ukuqeda uhlelo lomsebenzi wonyaka, kodwa bayabacathulisa abantwana ngokubafundisa imisindo ngoba basebancane: Uthisha uMbali ubeka kanjena lapho ecacisa ngalo mbiko:

Ake ngithi nje kwa-*Grade 1* njengoba basuke befunda kakhulu imisindo yonkamisa nongwaqa abahamba ngawodwa, kufanele isithombe leso kube ngabazokwazi ukuxoxa ngaso, kube yisithombe esizobenza bakhulume ngamagama anemisindo asebeke bayifunda. Khona kuye kube ngcono uma ukwenza lokhu nge-*quarter* yesibili hhayi yokuqala, ngoba nge-*quarter* yesibili kusuke sebefunde kakhudlwana, imisindo isingumthanyana. Njengokuthi nje uma wazi ukuthi usuwufundisile umsindo ka 't', ungakha ngisho imisho ngamagama: utamatisi, utamatisi kamama, Utamatisi uwile,

ungakhulumi ngemisho enemisindo abangayazi, noma uma kwenzekile, abe mancane amagama anemisindo abangayazi. Kuye kube yinkinga uma mhlampe usuzofaka igama elinomsindo abangawazi njengokuthi nje ukuba usungafaka igama elithi “amandla”, bebe bengakafiki emsindweni ka “ndl”. Ngiye ngigcizelele ukuthi babhale ama-*sentence* amafishane, ngibatshele nje ukuthi “*just write short sentences*” ngemisindo eseniyifundile. Kodwa uma sebefunda indaba, siyayifaka neminye imisindo ngoba eminye imisindo izingenela yona. Mhlampe kuthiwe ene ingane encane iwise ibhakede ngoba ingenawo ...**amandla**. *Obvious* uyabona ukuthi kufuneka igama elithi “amandla”. Ngale ndlela ke uyabona naye ukuthi *oh*, ibhakede liwile, ingane incane, ngakho yini engenayo ingane...”**ngamandla**”. Ngamanye amazwi kufanele kube khona i-*information* ethile anayo umntwana uma efunda indaba. Ngingabuye ngibabuze ngithi konje umsindo loyana wamandla ekade siwubona ubhalwa kanjani...Uma sengithi abakhe imisho kuye kufanele kube imisho emifushane impela ngiye ngikugcizelele lokho ukuthi ayibe mifushane. Angisebenzisi ngisho ipeni elibomvu ngisebenzisa ipeni lomsizi ngoba ipeni elibomvu liya-*discourager*.

Kule nkulumo engenhla kuyacaca ukuthi izithombe zibalulekile ekufundiseni ukufunda. Lapho zisetshenziswa, abantwana bakha amagama nemisho emifushane ngokuhumusha izithombe. Kodwa futhi kule nkulumo engenhla kuyaqapheleka ukuthi uthisha unokuziphikisa lapho ethi endabeni bayayifaka nemisindo engakafundwa ngoba enhla nale nkulumo uthi abakwenzi lokhu. Lokhu kukhombisa ukuthi akanaso isiqiniseko ngakushoyo nangayaye akwenze.

5.2.2.2 UKUSETSHENZISWA KWEZINCWADI ZEZINDABA

Izindaba ziyingxenye yokufundisa ukufunda okubhaliwe kubantwana abasebancane. Ababili othisha kulabo abayisishiyagalombili ababebambe iqhaza ocwaningweni, bachaza ukuthi baqala ngokuthi baxoxele abafundi indaba bengakayifundi bona ngokwabo [abafundi], bethi beqambe beyifunda, uthisha abe esebafundele, bamlalela ngenkathi eyifunda. Kwesinye isikhathi uthisha uye abanike ukuba bayifunde emva kokuba esethule umsindo omusha wangalelo sonto, baphinda babhala namagama kumbe nemisho ethile. Kanjalo nendaba nayo kuyaye kube ngezogqamisa umsindo lowo ofundiswa ngalelo viki. Njengoba basuke besebancane, uthisha akakhethi indaba engaphezu kwezinga labo lokukhula. Nakuba zingaba khona ezinye izinhlamvu abangabe bengakangeniswa kuzo, kodwa lokhu akusho ukuthi sekungaba yisimbelambela ukuba kube nemisindo asebeyifundile kuphela. Eminye imisindo iyazingenela yona ngesikhathi

umfundi efunda. Othisha bathi lokhu kusiza nasekutheni umfundi ajabulele ukuthi naye kukhona asekwazi ukuzitholela yena ngaphandle kokuba kuze kube nguthisha ohamba phambili kunaye. Baveza ukuthi lapho befundisa ukufunda okubhaliwe, bayaye bangabeyi abafundi ngoba abanye bayakwazi ukuzitholela imisindo emisha bengakatshelwa nguthisha ngayo. Lokhu kubakhuthaza ekutheni bazizwe bengabafundi abaphumelelayo. Uthisha uZandile ubeka kanje:

Ngiyakhumbula nje phambilini sasisebenzisa incwadi okwakuthiwa uMasihambisane. Kwakuyincwadi efundwayo kodwa abantwana bona izinto le eyayikhuluma ngazo kwakuyizinto ezingekho emiphakathini abaphuma kuyona izinto abangazazi emihleni yabo yansukuzonke. Manje izincwadi ezifundwayo zikhethwe yithina bothisha. Senza isiqiniseko sokuthi sikhetha incwadi enezinto ezikhona emiphakathini abaphila kuwona. Isibonelo: Ukuphepha, bahlale behamba emigwaqeni enesiphithiphithi nsukuzonke, ukuya edolobheni, amalungelo. Kumele bawazi amalungelo abo njebantwana. Siyazi siphila ezweni elinobugebengu, kumele bazi ukuthi yini okumele bayenze uma kukhona okuthile okwenzakalayo ukuze baziphephise, njalonjalo...

Ngala mazwi acashunwe ngenhla, kuyakhombisa ukuthi othisha bafundisa izingane izincwadi zezindaba ezingangezinga labo lokukhula ngokweminyaka. Kodwa-ke lapha umbuzo kungaba ukuthi nakuba abantwana belingana ngokweminyaka yobudala futhi bekufanele ukuba babe kuleli banga, bayafana yini nangokwamakhono abo okufunda. Ngamanye amazwi, basezingeni elifanayo yini lokufunda okubhaliwe? Lokhu kukhombisa ukuthi nanxa besho ngomlomo ukuthi baye bangabeyi abantwana, kodwa la mazwi awakhombisi ukuthi ababeyi abantwana ngoba izingane ekilasini azifani, nezizalwa ngumama oyedwa zingeze zafana, ngisho ezingamawele zingeke zibe nolwazi olufanayo efufundeni noma yini efundwayo. Nokho-ke kuyakhombisa ukuthi banalo ulwazi lokuthi izingane kuhle ukuba zifunde ngezinto eziphila nazo emiphakathini, ezinolwazi oluthile ngalo, okuyinto uVygotsky (1978; 1987; 1993) ayigcizelelayo.

Othisha bayachaza ukuthi lapho befunda incwadi yezindaba, uthisha ubenza baxoxe kuqala ngengaphandle lencwadi, basebenzise izithombe ezisoqwembeni lwencwadi ukubalekelela ukuba bacabange ukuthi incwadi leyo noma ngabe indaba esencwadini ikhuluma ngani. Lapho beqagela ngokungayi ngakhona njengoba uthisha usuke

esityifundile, uye abasize abalekelele ekucabangeni kwabo ukuthi noma ngabe umuntu nomuntu ubuka ngeso lakhe, kodwa angasale esenhlanhlatha kakhulu, asho okuhluka kakhulu kulokho azokuthola encwadini. Lokhu kubenza babe nomndlandla wokufunda indaba uma beziqagelele bona basho into nothisha avumelana nayo. Nokho-ke kuba kuhle uma abafundi bezozitholela ekugcineni kwendaba abakade beyifunda ukuthi abebekuqagelile yikho yini noma akusikho. Uthisha uJabu uchaza kanjena ngalokhu:

Ngamafuphi nje ngingasho ukuthi kwa-*Grade 2* siqala emisindweni, kuye emagameni, kuye emishweni. Emva kwalokho ubafundisa nge-*reader* yabo kodwa awubafundisi i-*reader* uma zisuka nje kuqala iviki ngoba kufanele niqale nifunde imisindo. Bengakangeni encwadini kufanele nibheke ingaphandle lencwadi noma lendaba uma kuyindaba. Kumele babuke izithombe kuleyo ndaba noma incwadi uma kuyincwadi yonke. Lezo zithombe yizona okumele zibanike isithombe ngokuzokwenzeka embhalweni. Kufanele baqale ngalo-ke ingaphandle, balibheke ukuthi linamifanekiso miphi, bacabange ukuthi indaba ingase ikhulume ngani phakathi, njalonjalo. Baye babe nezimpendulo-ke ezahlukeni, kodwa kufanele baqagele phela kuye ngakhona. Uma ubona-ke ukuthi engathi balahlekile ababoni impela, uzame izindlela zokuthi bacabange okuyela ngakhona. Uma inezilwane, mhlampe indlovu noma ixoxo, babuze-ke ngalo baqagele ukuthi kwenzakalani endabeni. Siyaxoxa ngalokho okusemfanekisweni, uma kuyixoxo, nobengalazi ixoxo agcine eselazi. Futhi uma kuyigama elinomsindo esingakawufundi, awulindi ukuthi kuze ufundwe lowo msindo. Awulindi, uvele ubafake nje, uchaze, ngoba awuze ukhulume ngento ngoba sekufundiwe ngayo, cha. Kubalulekile ukuthi izindaba noma incwadi efundwayo ibe nezithombe.

Le nkulumo engenhlala igcizelela ukuthi abantwana kudingeka bafundiswe izincwadi ezingangezinga labo lokukhula, okuyinto, njengoba sengike ngachaza phambilini, engaba yinkinga lapho bengase babuzwe ukuthi abantwana baluliphi izinga lokukhula, ngoba abantwana abafani. Ngikusho lokhu ngoba izinga lokukhula, alisho iminyaka yobudala, kodwa lisho izinga lokuthuthuka ekufundeni umbhalo. Lokhu kungenxa yakho ukuthi abantu abaphiwe ngokufana, nanini abasoze bafana.

Abanye othisha baveza ukuthi ngenxa yokushoda kwezinsizakufundisa nangokushoda kwezincwadi ezingangezinga labantwana lokukhula, othisha baye bazame ngisho ukubakhela bona ngokwabo izindaba abazifundisa emakilasini. Lokhu bakwenza ukuze baneliseke ukuthi izindaba ezifundwa yizingane zisezingeni lazo lokukhula ngenxa

yokuthi bona basuke bezazi kangcono izingane zabo kunababhali bezincwadi, njengoba ababhali bengazi ukuthi lezo zindaba zisuke zizofundwa ngubani, njalonjalo, okuyizinto ezinomthelela ekufundeni kwengane lapho ifunda okubhaliwe.

5.2.2.3 UKUSETSHENZISWA KWAMASHADI, AMAGAMA KANYE NEMISHO ESIKIWE

Othisha bathi basebenzisa amashadi, amagama kanye nemisho esikiwe uma befundisa abafundi ukufunda okubhaliwe. Baveza ukuthi amashadi anemibala egqamile abalulekile kanti futhi bayawasebenzisa lapho befundisa ukufunda okubhaliwe ngoba abantwana bayayithanda into enemibala. Ngokwejoyelekile, kuba yishadi eliluhlaza okwesibhakabhaka noma okotshani, eli-pink noma eliphuzi. Ngokusho kothisha, abafundi bayahheka lapho imibala okubhalwe ngayo kungumbala obomvu, oluhlaza okotshani noma okwesibhakabhaka. Umbala omnyama nawo bayawasebenzisa nale mibala ukwenza umehluko kulokho uthisha asuke efuna ukuba abafundi bagxile kukho ngoba nawo ugqama kahle emashadini. Okunye abathi bayakwenza nabakubona kubalulekile ukuba ishadi kumele libhalwe kahle ngesandla esihle futhi ngobunono. Lokhu kusiza ekutheni uthisha abe yisibonelo ekutheni ingane ibhale ngobunono ngenxa yokuthi ibukela kuye. Isibonelo, uZanele uchaza kanje:

NgoMsombuluko si-introjusa umsindo omusha. Uma siwu-introjusa uthisha ulungiselela kahle isifundo sakhe ngokuthi athole ishadi nezithombe ezizohambisana nalowo msindo. Uma ukwazi ukudweba uyadweba futhi naseshadini...ngeke uthi uneshadi elilodwa, angaba noma mangaki, uma nje ezokwazi ukucacisa lokhu ofuna abantwana bakwazi. Uma uyu introjusa umsindo, usebenzisa isithombe...

Amagama asikiwe othisha baye bawenze ngamaphepha amashadi aqinile futhi abhalwe ngemibala egqamile. Kanjalo nemisho esikiwe bayaye bayibhale kahle ngobunono futhi ihambelane nomsindo lowo odingidwa ngalelo viki. Uthisha uMbali lapho ecashunwa uchaza kanje:

...then ngoLwesithathu sibhala ama-sentences. Lawo ma-sentence esiwenzayo siyawaqedela ngegama elifanele, eg. Umama upheka i---bishi, uNana u---bhula ingubo yakhe, njalonjalo. NgoLwesine sesiyafunda-ke. Yilapho siqala khona ke ukufunda imisho, njengoba kade sisebenzisa ama-flash cards namasentence strips, ngoba you prepare before wenze ama-flash cards nama - sentence strips.

Kanti uthisha uZandile ubeka kanje:

kubalulekile lapho wenza ama-*flash cards* nama-*sentence strips* usebenzise amakhadi aqinile, lana asikwe emashadini futhi abe nemibala egqamile. Izingane ziyayithanda phela imibala egqamile. Ungasebenzisa umbala obomvu, oluhlaza okwesibhakabhaka, o-*pink*, njalunjalo. Kanti ishadi lingaba nombala ophuzi, oluhlaza okwesibhakabhaka, njalunjalo. Umbala wepeni-ke wona nawo muhle uma unombala ogqamile kodwa nomnyama ugqama kahle lapho usetshenzisiwe eshadini eligqamile. Kuba kuhle futhi ukuba uxube imibala, usebenzise umbala owehlukile kulolo hlamvu ofuna bagxile kulo.

Kanti uthisha uNtombifuthi ubeka kanjena yena:

Kwa-*Grade 3* into engiye ngiyenze ukuthi ngiqale ngibheke izihloko ngibheke ama-*themes* ngibheke izindaba, ngibuke ukuthi yiyiphi ehambisana ne-*theme* yangalelo sonto. Uma sengiyikhethile ngibheka amagama angase abe lukhuni kubantwana, adinga ukuchazwa. Ngiwabhala kuma-*flash cards*, ngiphinde ngiwasebenzise emishweni ngenze ngawo ama-*sentence strips*. Sengizofika-ke esikoleni ngakusasa ngiwanameke ebhodini la magama. Ngikhipha ngalinye ukuba balifunde, ngibabuze ukuthi lichazani, uma bengalazi ngibasize. Ngibakhombisa nokuthi lisebenza kanjani. Sizothi sisuka bese sakha ngalo imisho. Ngiwanameka ebhodini njalo ngenkathi bewafunda. Lapho belifunda igama ngiyaliphakamisa ngilibhekise ngakubo, balibuke. Sebezophakamisa-ke ngikhombe oyedwa ukuba alifunde, bese besho bonke. Uma sebelifundile ngilinamathisele ebhodini. Ngikwenza lokho kuwo onke engiwatomule endabeni alukhuni... uma siqeda lapho sakha imisho, sisebenzisa wona la magama emishweni. Imisho esiyakhayo kumele igcwaliswe ngawo la magama ukuze kubonakale ukuthi sebeyakwazi ukuwasebenzisa. Imisho eyakhiwayo isuke ikuma-*sentence strips*.

Kuyacaca-ke ukuthi kungaba lukhuni ukufundisa ukufunda okubhaliwe enganeni esencane lapho izinsizakufundisa zokufunda umbhalo zingebe bikho. Ngaleyo ndlela lokhu kuveza umqondo wokuthi ukufunda kungebe namqondo ngaphandle kwazo. Nokho-ke zimbaleka izinsiza ezisetshenziswa ngothisha, ikakhulukazi njengoba kungabantwana abasebancane, abasacathula ekufundeni ilkubhaliwe. Isibonelo, abanazo izinsiza ezihambelana nonuchwepheshe banamuhla, izinsiza ezilalelwayo, ezingenza umehluko ekulekeleleni izingane ukuba zithuthuke ekufundeni okubhaliwe.

5.2.2.4 UKUSETSHENZISWA KWEZICHUSE EZIYIMIDWEBO (CARTOONS)

Ezingxoxweni kwavela ukuthi izichuse eziyimidwebo zibalulekile ekufundiseni ukufunda okubhaliwe, nakuba bengavezanga ukuthi bayaye bazisebenzise lapho befundisa, kodwa baveza nje ukubaluleka kwazo. Lokhu akuvezwanga othisha abaningi kodwa kwavezwa uthisha oyedwa kwabayisishiyagalombili. Lapho umcwaningi ebuza ukuthi njengoba enalo lolu lwazi, uyalusebenzisa yini lapho efundisa, uthisha waphendula ngokuthi nakuba azi, kodwa ngenxa yokushoda kwazo izinsiza ubengakaze akwenze kodwa usazozama ukukwenza. Uthisha wachaza ukuthi izichuse kungaba ngezidwetshiwe encwadini, eshadini kumbe ebhodini.

Ngezichuse eziyimidwebo uthisha angacela abafundi ukuthi babuke isithombe bese ebacela ukuthi baxoxe indaba ngabakubonayo. Kungaba khona okubalekelela ekucabangeni kwabo ukuze bathi noma bexoxa indaba kube ukuthi indlela ababona ngayo ayiqhelile kakhulu kulokhu okungase kube kulindelekile. Isibonelo, uthisha angaveza umdwebo wezichuse efuna ukuba abafundi baxoxe ngokuya kwandabazabantu. Lapho angakhombisa nangombhalo ukuthi lawa ngamahhovisi akwandabazabantu. Sebengasho-ke ukuthi kwenziwani kwandabazabantu, njalonjalo.

Ngaphandle kwezichuse eziyimidwebo, uthisha angalungisa nezichuse nonodoli abakhandwe ngezidwedwe kumbe abathengwayo). Nokho-ke, njengoba sengichazile ngenhla, konke lokhu uthisha akuchazayo akakwenzi, kodwa uveza ukuthi yinto okufanele yenzeke ngale ndlela. Ngamanye amazwi, lokhu kusho ukuthi nakuba othisha kungenzeka ukuba baba nalo olunye ulwazi, kodwa abalusebenzisi. Isizathu sokuthi izinsiza ziyashoda yingakho engazisebenzisi izichuse ekufundeni, yisizathu esingezwakali kahle ngoba izichuse angazakha ngamaphepha, ngezidwedwe, azidwebe, njalonjalo. Le nkulumo engezansi ka thisha uNtombifuthi icacisa lokhu:

...Okunye-ke kuyaba khona ama-cartoons. Angikaze khona ngiwasebenzise kodwa ngiyafisa ukuthi ngiwenze ama-cartoons mhlampe kube nama bubbles..mhlampe ngibuze ukuthi uthini lo osesithombeni, bakhuluma ngani...ukuthi bengingakayitholi esezingeni labo. I-cartoon leyo mhlampe

ingaveza isithombe sakwandabazabantu, kube mhlampe nanomdwebo namagama akhombisayo ukuthi kwenziwani laphaya...

Lapho othisha bebuzwa ukuthi bayazisebenzisa yini ezinye izinsizakufundisa ngaphandle kwalezi abazibalayo baphendula ngezindlela ezingafani njengoba abanye babevuma ukuthi zikhona ezinye izinsiza abazisebenzisayo ngaphandle kwalezi, kanti abanye babeveza ukuthi kunzima ukusebenzisa izinsiza ezehlukahlukenene ngenxa yesikhathi, njengoba abantwana basuke besacathula, ngakho kungelula ukusebenzisa izinsiza ngokuzishintshashintsha. Uthisha uMbali ubeka kanje:

Akungilungeli kahle ukusebenzisa izinsiza ezhlukahlukene ngenxa yesikhathi...abaqedi [abantwana], asikho isikhathi sokuthi ngisebenzise ama *teaching aids* amaningi ngenxa yokuthi bayacathuliswa, isikhathi siyinkinga enkulu ngoba uyaphutha ukwenza ezinye izinto obuzihlelile ngenxa yesikhathi. *Plus* futhi nje nama-*readers* ethu esinawo, *they are not up to standard*. Asinawo kahle hle. Incwadi enginayo nje engibafundisa ngayo iyodwa. Ngiye-ke ngibagayele uma ngifuna babe nama-*copy*. Kwesinye isikhathi ngiza nayo ekilasini incwadi ngizobafundela indaba ngoba izincwadi azikho kahle.

Lesi sizathu sikathisha uMbali sokungasebenzisi ezinye izinsizakufundisa ekufundiseni ukufunda okubhaliwe asizwakali kahle ngoba lokhu kukhombisa ukuthi uthisha usuke engahlelile kahle hle umsebenzi wakhe. Ngikusho lokhu ngoba uma uthisha eyofundisa kumele ahlele ukuthi uzosebenzisa luhlobo luni lwezinsiza, nini, kanjani. Ngamanye amazwi lokhu kusho ukuthi noma ngabe benalo olunye ulwazi mayelana nezinsiza ezisetshenziswayo, abalusebenzisi lolo lwazi. Kunalokho balugcina kungolwabo, bangalusebenzisi ekudluliseni ulwazi enganeni.

5.2.2.5 UKUSETSHENZISWA KWEBHODI

Njengakunoma yisiphi isifundo, kubalulekile ukusetshenziswa kwebhodi. Othisha babeveza ukuthi ibhodi bayalisebenzisa kakhulu lapho befundisa ukufunda okubhaliwe . Babeka ukuthi baye basebenzise ushoki omhlophe ngoba ugqamile. Ngaphandle kwawo basebenzisa abanye abanemibala egqamile njengalowo ophuzi, obomvu, obukhwebezane, oluhlaza okwesibhakabhaka kumbe okotshani, kuye ngokuthi yini afuna ukuyigqamisa

ngawo. Ebhodini babhala imisindo abayifundisayo. Eminye imisindo ihlale ikhona ebhodini ukuze bayisebenzise lapho bakha amagama. Kanti futhi lapho abafundi besuke befunda beyikilasi, basuke befunda imisindo, amagama kanye nemisho kusebhodini.

Uthisha uZanele uthi:

Ngiyahamba ngiye nabo ebhodini njengekilasi,uma ngifika ebhodini ngibhale umsindo omusha esizofunda ngawo, ngokujwayelekile lowo msindo usuke uhambisana nesithombe esinegama elina lo msindo esisuke sifunda ngawo.Ngiyaye ngibanikeze ithuba lokuthi bacabange,baqagele ukuthi ingabe lesisithombe esisebhodini esani lokhu kusiza ukuthi bakwazi ukubona ukuthi imuphi umsindo ozo fundwa ngoba phela usuke u fana nomsindo othile otholakala egameni lesithombe lesi esisuke sisebhodini.Bayazama ukukutshela ukuthi babonani noma kwesinye isikhathi kuba nzima ngoba akusithina sonke esikwazi ukudweba,ngakho kuyenzeka udwebe isithombe esingacacile lokhu kwenza kube nzima ukuthi izingane zibone ukuthi yini le esebhodini.

Lokhu okushiwo uthisha uZanele, kuyahambisana nokushiwo ngabanye othisha, kanti kuveza isithombe sokuthi othisha balisebenzisa usuku nosuku ibhodi. Kanti nalapho uthisha engasebenzisanga ibhodi ukubhalela kulo, ishadi asuke elisebenzisa ulinameka khona ebhodini ukuze wonke umfundi akwazi ukubona.

5.2.3 IZINDLELA NAMASU OKUFUNDISA UKUFUNDA OKUBHALIWE

5.2.3.1 INDLELA YOKUFUNDISA NGEMISINDO

Ulwazi olwatholakala ngezingxoxo nothisha lwaveza ukuthi lapho befundisa ukufunda okubhaliwe bayazi ukuthi kunezindlela ezisetshenziswayo zokufundisa ukufunda okubhaliwe, nakuba baveza ukuthi indlela abayisebenzisayo eyokufundisa ngemisindo (*phonic method*), abathi yiyona ndlela abayibona ingcono ekufundiseni ukufunda okubhaliwe lapho abantwana besacathula. Abanye babeka ukuthi basebenzisa yona le ndlela yokufundisa imisindo kodwa bese bexuba nezinye.

Lapho bebuzwa ukuthi ziyiphi ezinye, babengacacisi ukuthi yiziphi, ngaphandle kokuthi ‘ezintsha’ kulapho uthisha evele afundise umusho enganeni engazange afundise imisindo. Kubo bonke othisha ababeyingxenye yocwaningo ababeveza ukuthi basebenzisa indlela endala nezintsha, akekho owaphumela obala ukucacisa ukuthi zindlela zini lezo ezintsha lapho kwakudingeka ukuba bachaze. Isibonelo, uthisha uZama lapho ebuzwa ukuthi indlela afundisa ngayo ukufunda manje isafana yini nendlela ayefundisa ngayo esikhatini esiphambili, nokuthi lapho ingasafani, yikuphi okushintshile waphendula kanje enkulumeni yakhe ecashuniwe:

Khona ngingasho nje ukuthi azisefani zona nengangizisebenzisa esikhathini esiphambili, nakuba ngingakulahlanga okwakudala. Namanje sisadla ngoludala thina lapha ekhaya sifundisa imisindo nje kuqala lapho ingane isemabangeni aphantsi futhi lokho kuyasisebenzela. Ngiyaye ngibone kwezinye izikole izingane zifundiswa ngendlela yokuthi zivele zifakwe emishweni nje, kube khona ke ukuthi kube nokugcizelelwa komsindo othile lowo okuyiwona uthisha asuke eqonde ukuba bawubambe. Mina ke kuye kunginike inkinga lokhu ngoba ngiye ngibone sengathi bacabanga ukuthi yisiNgisi lesi, phela esiNgisini akwenziwa njengasesiZulwini. Ingani nami ngingane nje efunda ezikoleni okwakungezabaMhlophe, angikaze ngibone kuma-*exercise books* ayo kubhalwe lab’o a, e, i, o, u. Futhi angikaze ngibone imisindo ngisho leyo nje yongwaqa isifundiswa njengasesiZulwini. Khona ngiye ngibone ingane ifunda nje iqaqeka isiNgisi, kodwa hhayi baba, uma sekubhalwa i-*spelling* ngiye ngibone inkinga-ke. Nakhu phela ingani sekuthiwa ingane akudingi uyibambeke i-*spelling* kodwa kumele ubheke umqondo kwekubhalile. Hhayi, mina impela angikuthandi lokho ngoba phela isiZulu ulimi lokuqala kufanele ingane ikwazi ukufunda kahle, iphinde ibhale ngendlela eyiyo. Ingani buka nje, kuyenzeka ngenxa yohlamvu olulodwa esiZulwini uma ingane ibhale i-*spelling* esi-*wrong*, uvele ulahleke *totally* umqondo, kungabe kusezwakala ukuthi ingane ibiqonde ukuthini. Buka nje uma ingane bekufanele ibhale ukuthi “suka” yona bese ibhala ukuthi “soka”, uyabona ukuthi yizinto lezi ezingasondelene nakancane. Khona kuyadinga ukuthi noma zikhona izindlela ezintsha lezi esezikhona, sizisebenzise nokuzixuba nezazivele zikhona khona abantwana bezothola ulwazi lolimi kangcono.

Kule nkulumo ecashunwe ngenhla kuyacaca ukuthi othisha bathembele kakhulu ekusebenziseni indlela yokufundisa ngemisindo njengoba uthisha uZama egcizelela ukuthi bona kulesi sikole basadla ngoludala futhi lokho kuyabasebenzela. Njengoba kuke kwavezwa esahlukweni sesithathu, uJoubert nabanye (2008, p. 89) bayagcizelela ukuthi akukho neyodwa indlela okungathiwa yiyona yona elungileyo ekufundiseni ukufunda okubhaliwe, kodwa uthisha kumele akhethe ukuthi yiyiphi elungele ingane nengane,

kumbe amaqembu ehlukene abafundi bakhe okuzolekelela ukuthi umfundi athuthuke ekufundeni okubhaliwe ngokukuqondisisa. Nokho-ke le ndlela lapho isetshenziswa iyodwa ingeze yalekelela abafundi ukuba bafunde ngokuqondisisa umbhalo, futhi babe ngabafundi abaseqophelweni eliphezulu lokufunda imibhalo eyahlukene njengoba le ndlela igxila ekubhalweni kwamagama, ngamanye amazwi ekupeleni.

Njengoba ngike ngaveza esahlukweni sesibili, indlela yokufundisa ngemisindo yenza isivini sabafundi sihambe kancane kwenza abafundi babone kusemqoka ukubhala amagama ngesipelingi esiyiso, kunokuba ajahe ukuthola umqondo wombhalo. Lokhu kungenxa yokuthi umfundi uthatha isikhathi eside ezama ukucophelela ukuthi igama libhalwa kanjani (Joubert *et al*, 2008; Joubert, 2004; Shanahan, 2006), kunokuba azame ukuthola umqondo wombhalo. Ngamanye amazwi le ndlela ikhuthaza abafundi ukuba bakwazi ukupela kunokuba babe ngabafundi abathuthukile bokufunda okubhaliwe, abafunda ngokuzimela ngaphandle kosizo lwabantu abadala.

5.2.3.2 AMASU OKUFUNDISA UKUFUNDA OKUBHALIWE

Othisha lapho befundisa ukufunda okubhaliwe bathi basebenzisa amasu athile okufundisa. Ngezansi kuzobalwa lawo abathi bayawasebenzisa ekufundiseni ukufunda okubhaliwe.

5.2.3.2.1 UKUFUNDISWA KOKUFUNDA OKUBHALIWE KUHAMBISANE NOKUBHALA

Othisha bachaza ukuthi ukuze ukufunda kube yimpumelelo, njalo nje kuye kube khona abakubhalayo abafundi uma befunda ukufunda okubhaliwe. Emva kokufunda uthisha uye athi ababhale okusebhodini kunjengoba kunjalo, ukuze abone ukuthi bangakwazi yini ukukubhala njengoba kubhaliwe. Lokhu kuye kube amagama noma imisho emifushane enemisindo abakade beyifunda. Lapho sebekubhalile bekubuka, ngosuku olulandelayo baye baqede ukufunda bese bebhala amagama bengasawaboni, balifunde kuqala igama beliphindaphinda ngaphambi kokuba balibhale bengasaliboni.

Njengoba ucwaningo oluningi luveza ukuthi ukufundisa umbhalo okuyimpumelelo kumele kuhambisane nokubhala; njengoba kuke kwachazwa esahlukweni sesibili, kwavela ukuthi othisha bathi bayakwenza lokhu. Isibonelo, bangagcwalisa imisho ngamagama athile, babhale isibizelo, babhale imisho uma bekade befunda ngomsindo othile ukuze uthisha abone ukuthi sebeyawazi yini umsindo lowo ukuwubona nokuthi ubhalwa kanjani.

Njengoba nocwaningo luveza, kubalulekile ukuthi abantwana babhaliswe isibizelo kanye nendatshana lapho bekuleli zinga lokukhula (Commeyras, 2009, Joubert *et al*, 2008). Isizathu ukuthi abantwana basuke bengakabi sezingeni lokuhlaziya umbhalo, okuhlanganisa nokukhipha izindikimba, ukuhlaziya abalingiswa, ukuhlela indaba ngezigaba, njalonzalo, okungenziwa ngabafundi asebetha xaxa. Nokho-ke, nakuba imisindo nesibizelo kubalulekile, lokhu akusho ukuthi abantwana kumele bafundiswe khona kodwa, bangavezelwa ulimi nokusebenza kwalo ngokwasemphakathini, njengoba imisindo namagama ayingxenye yolimi olukhulunywayo, ngakho lapho kusebenze olimini olwejwayelekile abafundi bangazuza amakhono amaningi olimi. Uthisha uMbali uchaza kanje:

Angithi ngesikhathi elifunda igama, eliphimisa, uyazifunda izinhlamvu kufanele-ke futhi lezi zinhlamvu aphinde akwazi ukuzibhala phansi. Uma esebhala yilapho ezibonakalisa khona-ke ukuthi uzwile. Kufanele akwazi ukufunda izinhlamvu bese ekwazi futhi ukubhala phansi lolo hlamvu akade elufunda ukuze kubonakale ukuthi ngempela useyakwazi futhi nokuli-*recogniser* nalapho selisetshenziswe egameni. Ngeke ugcine ufundise ukufunda bese bengabhali. *Sometimes* ubenzela indaba, uyenze ibe nalo msindo okade bewufunda. Kufanele bakwazi ukuwubona lo msindo uma ususebenze endabeni. Ngaleyo ndlela uyakwazi ukubona ngoba useyakwazi ukubhala naphansi ngoba phela uma ebhala, lokho akubhalayo uyakufunda yena uqobo, ebheka nokuthi ukubhale ngakho yini. Ngakho nje ukufunda nokubhala awukwazi ukudweba umugqa kukho kokubili ngoba kuyahambisana. Ukuze futhi ubone ukuthi ufunde ngempela, ungathi kuleyo ndaba abakade beyifunda uthi ababhale amagama analo msindo, awabhale ngokulandelana kwawo njengokuqhamuka kwawo endabeni, abone ukuthi yiliphi eliqhamuke kuqala kunelinye. Ake ngithi nje uma efunda ngomsindo ka ng, indaba iqala ngokuthi ingangamela yengwenya yebhasi ithwala abantu bakwaNongoma...yena kufanele abhale igama elivele kuqala endabeni kunelinye. Noma ngabe usuthi ababhale imisho kumele uthi ababhale imisho ngamagama anale misindo enjengoba elandelana endabeni, ngamanye amazwi aqale ngalo ukulizwa. Ngaleyo ndlela kuzobonakala ukuthi ufunde ngempela.

Uma uthi abawa picke ngeke ube nayo i-*sure* yokuthi uyifundile indaba ngoba angabukela nakumngani wakhe, kanti kubalulekile ukuthi afunde indaba. Ngisho angaba i-16 amagama, kumele alandelana ngaleyo ndlela. *They associate* ukubhala nokufunda...kumele kuhambisane. *Hey* abantwana abancane ba-*good* ekukhremeni, ungaze ungakhohlwa umfundi esekwazi ukufunda kanti lutho, kuphela nje useze wajwayela ngesikhathi indaba ifundwa iphindwaphindwa. Ngamanye amazwi angaze ayicule, ungakhohlwa wena esekwazi ukufunda kanti lutho. Kubalulekile-ke futhi ukuthi afunde into aphinde akwazi nokuyibhala nje, ngamanye amazwi uyam-*trainer* nje okuyinto ebalulekile kakhulu.

Le nkulumo kathisha uMbali iyakhombisa ukuthi uyaqonda ngobudlelwane obusekufundeni okubhaliwe nokubhala. Lokhu kuyahambisana nokushiwo ngabacwaningi abaningi ababheka ukufunda umbhalo nokubhala ukuthi kokubili lezi zinto, kumele kuhambisane ngoba umbhalo ofundwayo ngaso sonke isikhathi uhambisana nokubhala (Commeyras, 2009, Grellet, 1992). Yingakho nje uCommeyras (2009) ethi ukufunda kuyilokhu okuyikho nje ngenxa yokubhala, kanjalo nokubhala kuyilokhu okuyikhona nje ngenxa yokufunda. Ubuye aqhubeke uCommeyras athi ukubhala nokufunda kuyizelamani, ngenxa yokuthi lapho sibhala, sibhala ukuze kube khona ozofunda lokho esikubhalayo. Nokho-ke lokhu akwanele uma ukufunda okubhaliwe kugxile emisindweni nasemagameni.

5.2.3.2.2 UKUSETSHENZISWA KOMDLALO

Ezingxoxweni othisha baveza ukuthi baye benze izingane zidlale zibe zifunda njengesu lokufundisa ukufunda okubhaliwe. Bachaza ukuthi bakwenza lokhu nje ngoba kubalulekile ezinganeni nokuyinto abacwaningi abayigcizelelayo (Excell & Linington, 2009). Lapho bebuzwa ukuthi bakwenzelani lokhu, bayachaza ukuthi baye bakwenze ngoba nabo baye bakuthole kulusizo. Bachaza ukuthi baye benze umqhudelwano wamaqembu ekilasini, bahlukanise abafundi kabili, kube abafana bodwa, baqhudelane namantombazane. Ngesikhathi benza lo mqhudelwano kungaba ngumdlalo wamagama. Isibonelo, umfundi angatomula igama engalibonanga ukuthi lithini, qede alifundele ikilasi lonke. Lapho egejile iqembu lilahlekelwa ngamaphuzu kumbe yiphuzu elilodwa, kuye ngothisha ukuthi ukuhlele kanjani lokhu. Uthisha uZandile uthi:

Kwesinye isikhathi ngiye ngenze samdlalo nje...ngenze umdlalo wamagama. ngithi nje mhlamope abaqhudelane nngokufunda igama umuntu alitomule engaliboni ecimezile, uma elifunde kahle athole iphuzu, ngikwenze mhlampe ngokubaqhathanisa ngokobulili noma ngokuhlala noma ngokwamaqembu...

Lokhu kukhombisa ukuthi uthisha uyazi ukuthi ukufunda kwezingane ezincane kumele kunothiswe nangokuba abantwana badlale, ukuze ukufunda bakuzwe kumnandi, bangakuboni njengento eyesabekayo, elukhuni.

5.2.3.2.3 UKUFUNDELA ABAFUNDI INDABA

Nakuba kungesibo bonke othisha abaveza lokhu ngesikhathi senhlololwazi /sezingxoxo, ababili kwabayisishiyagalombili othisha baveza ukuthi ukufundela izingane indaba ezizoyifunda, ngenye yamasu abawasebenzisa ukuze abafundi bamlalele ukuthi ufunda kanjani, ulisebenzisa kanjani izwi futhi uphimisa kanjani izinhlamvu. Lokhu ukwenza ngesikhathi bembhekile, bebuka ezabo izindaba ezincwadini zabo bamlalele. Lokhu kwenza ukuthi bathi lapho sebenikezwa ithuba lokufunda balingise indlela kathisha yokufunda. Babeka ukuthi izingane ziyavama ukulingisa uthisha wazo, ngakho-ke kuyasiza ukuthi zimlalele kuqala ngesikhathi efunda zingakafundi zona. Uthisha uNtombifuthi uchaza kanje:

Kwesinye isikhathi-ke ngiyabaxoxela ukuthi indaba ikhuluma ngani. Emva kwalokho ngiyifunde mina kuqala, ukuze babone ukuthi mina ngifunda kanjani, yikhona nabo bezongilingisa lapho sebefunda. Abantwana bayathanda ukulingisa uthisha wabo, kanti ngiye ngibone kungisiza lokhu impela. Ngisebenzisa izwi, ngisebenzise ubuso ngihloniphe nezimpawu zokuloba, njalonjalo. Emva kwalokhu ngiye ngithi abayifunde-ke indaba. Bafunda bonke kuqala njengekilasi, ngibahole phambili. Uma sesiqedile bese ngithi abafunde bodwa, ngihambe ngibamisa lapho bengafundanga khona kahle, kube nemibuzwana futhi engibabuza yona ukuze ngihlole ukuthi abakalahleki yini. Emva kwalokhu ngiye bese ngibahlukanisa ngokwamaqembu, bafunde ngokwamaqembu...iqembu neqembu lifunde isigatshana esithile, hhayi indaba yonke. Lokhu kusiza nasekutheni bangalali, wonke umuntu aqaphele ngoba uma ngimisa elinye iqembu, abaqhubekayo kuzofanele bathathe lapho kugcine khona abanye...

Kule nkulumo kuyacaca ukuthi akubi ukufundela abantwana indaba kuphela, kodwa ukubaxoxela indaba nakho kuyenzeka ngaphambi kokuba uthisha abafundele yena ngokwakhe ngenkathi abafundi bemlalele efunda.

5.2.3.2.4 UKUFUNDA NJENGEKILASI, NGOKWAMAQEMBU, NGABABILI, NANGAYEDWA

Ukufunda njengekilasi, ngokwamaqembu, nangamunye kwenzeka zonke izinsuku. Lapho befunda njengekilasi uthisha usebenzisa induku ukukhomba ebhodini noma eshadini. Uthisha uyababiza basondele eduze kwebhodi ukuze babone kahle, wonke umfundi akwazi ukubona ebhodini lapho kufundwa khona. Lapho befunda njengekilasi bakwenza lokhu bephindaphinda, ngenkathi uthisha ebahola phambili. Abakufundayo kulekelelwa nayizithombe. Lapho sebefunde waneliseka uthisha, uye akhombe abafundi ngabathathu noma ngabane ukuba bafunde kanyekanye.

Ngesikhathi besephambili ebhodini, uthisha ukhetha abafundi ngabathathu noma ngabane, kuye ngenani labafundi abakulelo kilasi ngoba kuyenzeka abakhombe ngababili ukuba bafunde kanyekanye. Ngesikhathi befunda, basuke vele bengakasuki ebhodini, beseduze. Ukhomba ngenduku ukuba bafunde, enze kanjalo baze baphelele bonke. Uthisha uyaye aqiniseke ukuthi bonke abafundi balitholile ithuba lokufunda.

Emva kokuba uthisha esekhombe abafundi ngokwamaqembu kumbe waphinde wabakhomba ngababili, uye akhombe umfundi ngamunye ukuba afunde ngesikhathi emkhombela. Lapho umfundi esefundile, ubuyela endaweni yakhe ahlale phansi edeskini lakhe. Ubakhomba kanjena ngamunye umfundi baze baphele bonke eduze kwebhodi ngoba osefundile uyasuka ayohlala phansi. Lapho sebephele bonke, kungesikhathi sebezobhala umsebenzi abanika wona ezincwadini zabo. Uthisha uNtoko uchaza kanje:

Bafunda ngokuthi bathole ulwazi , bafunda imisindo emisha, bafunde nokuthi ibizwa kanjani bese befunda nokubhala. Uthisha udweba isithombe ebhodini esinegama elinalo msindo afuna ukuwufundisa, ababuze ukuthi babonani. Bese beyasho ukuthi babonani. Ngibe-ke sengithi abangiphe amagama aqukethe lo msindo omusha engikade ngiwethula. Igama negama abanginikeza lona ngilibhala ebhodini, emva kwalokho bayawafunda amagama asebhodini baqala bafunde beyikilasi, bafunde ngamaqembu bese

befunda ngabodwana. Imvamisa bafunda kahle ngoba phela bayathanda ukunconywa.

Le nkulumo kathisha uNtoko ifakazela khona ukuthi izingane zinikwa ithuba lokuba zifunde njengekilasi, ngokwamaqembu, zifunde ngambili kuze kube umfundi unikwa ithuba lokufunda ngayedwa. Lokhu kukhombisa ukuthi ingane iyalithola ithuba lokufunda kwezinye, bese ikhombisa ikhono layo lokufunda ngesikhathi isiyodwa ingasalekelelani namuntu. Nokho-ke othisha bagxila ekufundiseni ngemisindo, bangasebenzisi izincwadi zezindaba nezinye izinhlobo zemibhalo, ukuze izingane zifunde kangcono ulimi, zifunde amakhono okufunda umbhalo, zithole ulwazimagama oluningi, njalonjalo. Lokhu njengoba bese ngike ngachaza, kwenza isivinini sabafundi sihambe kancane ekufundeni umbhalo.

5.2.4 UKUHLOLWA KOKUFUNDA OKUBHALIWE

Othisha babala izinhlobo ezimbili zokuhlola ukufunda okubhaliwe. Ngezansi kuzoxoxwa ngalezo zinhlobo abathi bahlola ngazo ukuthuthuka kwezingane ekufundeni okubhaliwe.

5.2.4.1 UKUFUNDA UMUSHO, ISIGABA NOMA INDABA YONKE

Kwabayisishiyagalombili othisha, uyedwa uthisha owaveza ukuthi uyaye abahlole abantwana ngokuthi bafunde imisho enohlamvu okugxilwe kulo ngalelo onto. Lo thisha wabeka ukuthi kuye kwenzeka abahlole ngokuthi bafunde isigaba kumbe indaba yonke uma ingeyinde. Lokhu kwenzeka kusukela ngosuku lwesithathu kuye kolwesihlanu. Uma ebahlola ngokufunda indaba, uyaye akhethe indaba ebhalwe ngezinhlamvu ezinkulu futhi ehambisana nesithombe. Wabeka ukuthi abantwana bayathanda ukufunda umbhalo obhalwe ngokugqamile. Kungalesi sikhathi-ke lapho uthisha ebona khona abafunda ngokuqaqeka bangangingizi, aphinde abone nalabo abanezinkinga zokufunda. Wachaza futhi uthisha ukuthi imvamisa yabafundi abafunda ngokushesha bakwazi ukuqeda indaba okungangesikhathi esinqunyelwe nguthisha. Abafundi abafunda kancane uthisha uye azame ukubalekelela, ukuze bangabe sebesala kakhulu kwabanye.

Uthisha waveza ukuthi uye anike abafundi izincwadi zezindaba ezahlukene, kube nezabafunda ngesivini ezinye kube ngezalabo abanesivini esincane. Ubahlukanisa ngokwamaqembu, abafunda ngesivini banikwe indaba eyehlukile kweyalabo abafunda kancane. Lokhu uthisha uye akwenze ngokuthi angaze abanika incazelo yokuthi kungani izindaba abazifundayo zingafani ngoba labo abafunda kanzima bangaphatheka kabi ukuthi bona banikwe indaba elula ngenxa yokuthi basalele emumva ngokufunda kunabanye; bese lokhu kuqeda ukuzethemba kanye nelukuluku lokufunda kulabo bafundi. Lapho sebehambile abanye sekuphume isikole kumabanga aphansi, uthisha usala nalabo abafunda kancane abalekelele. Nokho-ke nakuba uthisha uMbali echaza kanjena, lokhu akwenzekanga ngesikhathi esefundisa ukufunda okubhaliwe umcwaningi embuka efundisa. Ngamanye amazwi lokhu ngulwazi analo kodwa angalusebenzisi. Uthisha uMbali waphendula kanje ngenkathi ebuzwa ukuthi uye asebenzise ziphi izindlela ukuhlola abafundi bakhe ukufunda umbhalo:

Senza ama passages, ngesikhathi befunda-ke ubahlukanisa ngokwama levels, kukhona asebewo *fast reader* laba sebazi namagama amaningi, kube khona lo ofunda ngalinye igama, ngalinye igama kanti ne-*material* obenzele yona ayifani, uye ubenzele ethe thuthu laba abafunda kangcono kuthi laba abanye ubenzele ethe ukuba lulanyana laba abangathi basatotoba, engconywa abazokwazi ukuyiqonda.

Umcwaningi wabuye waqhubeka wabuza ukuthi abaze bangabuza yini laba abasele emumva ukuthi kungani bona benikwa izindaba ezingafani nezabanye. Uthisha uMbali waphendula kanje:

No, abazi futhi phela angithi bangama-*groups*, abasazi isizathu. Uye usho nje ukuthi le *group* izothola lesi siqephu, lena izothola lesi kanjalo kanjalo, ubatshela ukuthi uma le *group* isiqede ukufunda lapha izobe isithatha indaba eyenziwa yileli qembu, ngaleyo ndlela baye balangazelele ukuyofunda izindaba ekade zifundwa abanye kwamanye amagroup. They want to go there, bajahe ke ukufunda ezinye izindaba ezifundwa abanye.

Kanti uthisha uSbo waphendula ngendlela ehlukile ngoba yena wabeka kanje ngesikhathi ebuzwa ukuthi uye asebenzise ziphi izindlela ukuhlola abafundi bakhe ukufunda umbhalo:

Baye baphendule imibuzo...mhlampe kube nesiqeshana, *after June* kwa *Grade 3* ziba ningi izindaba...kufanele umbuze ukuthi igama elithi i-yunivesithi liphi kule ndaba? Usezofunda-ke mhlampe uyalibona emshweni othi uMark wayefunda eyunivesithi yase-UKZN. Umbuze ukuthi igama elithi isigcwelegcwele liphi kule ndaba. Ngalokhu sisuke sizama ukuba *encourage(r)* ukuthi bafunde emakhaya bafunde nendaba. Bese kuba nemibuzo yale ndaba. Kuye kufanele bayiphendule leyo mibuzo, bayifunde bakwazi ukuyiphendula ngokwama *group*, njalonjalo. Bayaphendula babhale phansi. Imibuzo isukela endabeni, baphendule futhi ukuthi igama elithile liphi.

Lezi zincazelo zalaba othisha zisho izinto ezahlukene. Impendulo kathisha uMbali ikhombisa ukuthi usuke ehlola abafundi ukuthuthuka kwabo ekufundeni okubhaliwe, atghole ukuthi sebethuthuke kangakanani ekufundeni okubhaliwe. Kanti ekathisha uSbo ikhombisa ukuthi usuke ehlola abafundi ukuthi bayiqondisisile yini indaba abakade beyifunda. Ngamanye amazwi lokhu kuveza isithombe sokuthi abanye othisha abanalo ulwazi lokuthi lapho uhlola abafundi ukufunda umbhalo yikuphi okumele ukwenze ukuze uthole isithombe esiyiso ngezinga abakulo lokufunda umbhalo.

5.2.4.2 ISIBIZELO NENDATSHANA

Kwacaca ukuthi bonke othisha bavumelana ngokuthi ukuhlola abantwana ngesibizelo nangokubhala yizona zinto othisha abazenzayo ekuhloleni ukuthi abantwana bayathuthuka yini ngokukwazi ukufunda okubhaliwe. Ukubizela abantwana isibizelo kwenzeka ngosuku lokugcina evikini, uLwesihlanu. Uthisha ubabizela amagama anomlando okade kugxilwe kuwo ngalelo viki. Iningi lalawo magama uthisha usuke ekade ebanike ngoMsombuluko iviki liqala, abanike wona njengomsebenzi wasekhaya ukuba bayowafunda, belekelelwa ngabazali babo. Iningi lala magama liba yingxenye yesibizelo sangoLwesihlanu. Othisha baveza ukuthi iye ibonakale ingane ekade ilekelelwa ngumzali ekhaya, naleyo ekade ingalekelelwa. Lokhu kubonakala ekwenzeni kwayo ekuhlolweni ngesibizelo. Nokho-ke nakuba bechaza othisha ukuthi bahlola izingane ukuthuthuka kwazo kokufunda okubhaliwe ngokuthi bazibhalise isibizelo, kodwa isibizelo asihloli ukufunda okubhaliwe ngoba lapha basuke bebhala, bengafundi. Ngamanye amazwi bahlola ukufunda ngokubhala. Isibonelo, uthisha uZanele

waphendula kanje ngenkathi ebuzwa ukuthi uyabahlola yini futhi ubahlola kanjani uma ebahlola abafundi ukufunda umbhalo:

Sibhala isibizelo ukubheka ukuthi abakufundayo bayakwazi yini ukukubhala njengoba ukufunda phela kuyahambisana nokubhala. Kwesinye isikhathi ngike ngithi abangibhalele into ethile, njengokuthi nje abangenzele ikhadi uma kukhona ozalwayo bamhalalisele. Kwesinye isikhathi ngiza nalo mina ikhadi ngithi abalifunde. Njengezinsuku lezi ezisemqoka nje, njengosuku lwevalentine, usuku lwamalungelo abantu, njalonjalo...ngiye ngize nemibhalo ethile ngithi abayifunde khona ekilasini.

Uthisha uNtombifuthi wathi:

Ngeke uhlale ungabahloli,ngibahlola belikilasi,amaqembu nangabodwa.Ngibahlola ngokubabhalisa izivivinyo,umsebenzi wasekilasini,umsebenzi wasekhaya.Kwezinye izikhathi ngabafundela indaba bese ngibabuza imibuzo noma ngithi abeze bezongixoxela ukuthi ibithini indaba.

Kanti uthisha uJabu wathi:

Ngiyabahlola, ngeke ngingabahloli ngoba phela kungaba lukhuni ukuba ngisho ukuthi ubani othuthukayo noma ongathuthuki ekufundeni. Emva kokuba sesixoxile safunda amagama nemisho baqale bafunde njengekilasi, emva kwalokho ngibone ukuthi bayafunda impela, bese ngithi abafunde ngokwamaqembu abo. Uma sebefundile ngokwamaqembu ngiye ngithi abafunde ngababili. Ngesikhathi befunda ngababili ngiyabona lapho kukhona oyedwa phakathi kwabo ongafundi. Emva kwalokho ngiye bese ngithi abafunde ngamunye, ngibakhombe, asukume umuntu afunde eshadini noma ebhodini...abanye bamlekelele lapho engafundi kahle noma engahambisi kahle induku akhomba ngayo. Lokhu kusiza ekwakheni i-confidence. Kuba nezinto ozigadayo lapho befunda, njengokusebenza kwephimbo, ukusebenza kwezimpawu, ubuso, njll.

Lapho umcwaningi ebuza umbuzo wokulandelela kuthisha uJabu wathi: “Lokhu okubalayo: ukufunda njengekilasi, njengeqembu, ngababili, ngayedwa, kuyini...izindlela zokufundisa noma zokuhlola”? Impendulo yathi: “Izindlela zokuhlola. Ngeke ukwazi ukubabona ukuthi bayakwazi ukufunda uma ungabahlolanga. Okunye futhi esibahlola ngakho ukuthi sibone ukuthi bayakwazi ukwakha amagama”. Lezi zimpendulo zihlukene, kanti lokhu kukhombisa ukuthi othisha abanayo impendulo eyodwa kumbe eveza ukuthi

banolwazi oluthile ababelana ngalo abalutholayo kuMnyango weMfundo kumbe ngezinye izindlela.

5.2.5 UKUFUNDISA IZINCAZELO ZAMAGAMA NOLWAZI LOKUBONA IGAMA ELITHILE

5.2.5.1 ULWAZI LOKUBONA AMAGAMA

Ulwazi olwatholakala ngezingxoxo lwaveza ukuthi abafundi baye bafundiswe ukukwazi ukubona igama, okungamagama anezinhlamvu abasuke sebezifundile. Uthisha lapho efundisa imisindo uyaye ayisebenzise ukwakha amagama aphelele. Lawo magama bangawakha ngezinhlamvu lezo ezisuke sezifundiwe bahlanganise nohlamvu lolo olusha olufundwa kulelo sonto. Igama lingasebenza emshweni, abantwana bakwazi ukulibona, bazi nencazelo yalo. Abantwana bangacelwa ukuba balikhombe igama lelo phakathi kwamanye amagama noma emshweni omfishane.

Lapho abantwana sebekwazi ukulitomula igama emshweni, uthisha uyaye abenze nokuba balibhale. Isibonelo, uthisha angenza isiqephu esifushane acele abafundi ukuba balitomule kuleso siqephu esifushane. Nakhona lapho lokhu kuye kuhambisane nesithombe, kube yiso esinikeza umfundi umqondo wokuthi gama lini elidinga alifakele. Lapho abafundi sebefundile ngomsindo omusha lowo wangalelo sonto, bakha amagama besebenzisa nemisindo asebevele beyifundile. Lapha uthisha uyaye aqikelele ukuthi imisindo engonkamisa isetshenziswa kahle nongwaqa ukwakha amagama anomqondo.

Uthisha uJabu uthi:

...kufanele umbuze ukuthi igama elithi i-yunivesithi liphi kule ndaba?
Usezofunda ke mhlampe uyalibona emshweni othi uMark wayefunda eyunivesithi yaseUKZN, umbuze ukuthi igama elithi isigcwelegcwele liphi kule ndaba...

5.2.5.2 UKUFUNDISA IZINCAZELO ZAMAGAMA

Kubo bonke othisha ababeyingxenywe yocwaningo, kwagqama ukuthi othisha bayazifundisa izingane ukuba zazi izincazelo zamagama aphaathelene nesifundo futhi anomsindo okusuke kugxilwe kuwo ngalelo viki, kumbe athintekayo kuleso sifundo. Lawo magama baye babafundise ngoba kusuke kufanele bawazi, kuzoba lula lapho sebehlangabezana nawo endabeni abazoyifunda noma abayifundayo. Othisha bebanga lesithathu babeka ukuthi bafundisa amagama okumele abafundi bawazi ingakafundwa indaba, ukuze beqambe bethi bafunda indaba, bebe sebewazi, bazi nezincazelo zawo. Lokhu kwavela kubo bonke othisha abebeyingxenywe yocwaningo. Lapho uthisha efundisa izincazelo zamagama, akavele nje akhulume ngalelo gama kuphela, kodwa ukhombisa ngisho nalapho lingakwazi ukusebenziseka khona. Ngaleso sikhathi uthisha uzama ukwakha isithombe engqondweni yezingane ngalelo gama. Uthisha uNtombifuthi uchaza kanje:

Kanti kwesinye isikhathi kwa-*Grade 3* siqala ngokubukeza okwakwa *Grade 2*, sichaze amagama size siwabhale phansi, singakangeni endabeni, siwachaze, siwabhale ebhodini, baze bawazi, bathi beqambe bengena endabeni bebe sebewafundile amagama. Okunye esikwenzayo ukuthi izinto ezisendlini yokufundela sizilebule, sizibhale amagama azo ukuthi ziyini. Kuyasiza kakhulu lokho.

Njengoba nocwaningo lusho, ulwazi lwezincazelo zamagama lubalulekile ekufundiseni ukufunda okubhaliwe. Ucwaningo luyafakaza ukuthi lokhu kungakhuphula izinga lokufunda ngokuqondisisa kubafundi (Stahl & Fairbanks, 1986; Biemiller, 2001; Biemiller & Slonim, 2001; Hirsch, 2001; Dickinson & Neuman, 2006; NRP, 2000). Nokho-ke ucwaningo luyagcizelela ukuthi ulwazi lwezincazelo zamagama noma ulwazimagama kumele kufundiswe ngesikhathi umbhalo ofundwayo kuqhutshekwa nokuwufunda, kunokuba uthisha afundise izingane ulwazimagama / izincazelo zamagama ngaphambi kokuba umbhalo uqalwe ukufundwa (Pressley & Hilden, 2006; Snowling & Hulme, 2007; Duffy, 2009; Lehr *et al*, 2008; Makar & Philpot, 2004; Dickinson & Neuman, 2006; Block & Israel, 2005).

5.2.6. UKWENZA IKILASI LIKUFANELE UKUFUNDISA UKUFUNDA OKUBHALIWE

Othisha bathi baye baqinisekise ukuthi ikilasi lokufundela libe yikilasi elikulungele ukufundisa ukufunda okubhaliwe. Lokhu kusiza ukuthi ingane ikwazi ukwemukelana nesimo futhi nomqondo wayo ukulungele ukwamukelana nesifundo. Isibonelo, uthisha uJabu uchaza kanje enkulumweni yakhe ecashuniwe lapho ebuzwa ukuthi yena ngokwakhe ucabanga ukuthi yini okufanele yenzeke ekilasini lokufundela ebangeni lesithathu:

Ngingathi nje okokuqala ikilasi kumele libe- *relaxed*, abafundi bakwazi ngisho ukuhlala phansi. Njengoba kungabantwana abancane kumele kube khona izithombe ekilasini, ama-*puppets* uma kunendaba efundwayo enabalingiswa abathile. Kufanele uqale ufundise amagama alukhuni, bawazi bengakafundi indaba...kumele bazi nezimpawu zokubhala nokusebenza kwazo, ukusebenza kwephimbo, umzimba nobuso lapho umuntu efunda. Kumele futhi ikilasi libe nama-*charts*, abe -*clear* futhi, ikilasi libe- *healthy..ne-atmosphere* nje ibe -*relaxed*. Kuma-*charts*-ke kufanele kube khona elama *vowels*, ukubakhumbuza...Kumele futhi kube nama -*flash cards*, *sentence strips*. Izingane ziyilokhu esiyikhona thina bothisha bazo...uma sihluleka ukufundisa nazo zizohluleka ukufunda. Enye yezinto ezihluphayo ukuthi kuye kuthi nalapho uthisha azi kahle ukuthi kufanele afundiseni futhi kanjani, kodwa uthole ukuthi angakwenzi yena lokho. Kokhu kungenxa yokungabibikho kukanembeza, uthisha enze noma yikanjani ngoba azi ukuthi ingane yakhe ayikho lapha ifunda esilungwini.

Kuyacaca ukuthi othisha bayazi ukuthi ikilasi okufundela kulo ingane ukufunda umbhalo kumele likulungele lokho. Ngokwale nkulumo engenhla, kuyacaca ukuthi ikilasi kumele lihlobe ngemibhalo ezoheha uthando lwezingane nokuthi izingqondo zazo zimukelane nesifundo ngenxa yokuthi ziyabona ukuthi zisendaweni efanele ukufunda. Akugcini nje ngobunjalo bekilasi kuphela, le nkulumo engenhla iyakucacisa ukuthi ngisho umoya kathisha kumele ube muhle lapho efundisa, angafiki abe ngumuntu olwa nezingane, ikakhulukazi njengoba zisencane, akudingi ukuba zethuswe ubuso bakhe.

5.2.7 UKUBAMBISANA KOMZALI NOTHISHA

Ulwazi olutholakele luveza ukuthi lapho uthisha efundisa ingane ukufunda okubhaliwe, ulekelelwa umzali ekhaya ngokuthi abambe iqhaza ukuba ithuthuke ekufundeni umbhalo. Othisha bayaphawula ngokuthi bathwala kanzima lapho umzali engalibambile iqhaza lakhe njengomzali ekulekeleleni ingane, okuba nomthelela ekutheni ingane ithwale kanzima ekuthuthukeni kokufunda okubhaliwe, futhi ukufunda kwayo kuhambe kancane. Bayancoma ukuthi izingane ezilekelelwa abazali ekhaya, zibamba kangcono kunezingane ezingasizwa ngabazali. Isibonelo, uthisha uMbali uchaza kanje:

...Okunye esiye sikwenze ukuthi njalo ngoMsombuluko sibanika i-*homework* yamagama ahambisana nendatshana mhlawumbe. Lowo msebenzi sibanikela ukuthi baye nawo ekhaya bayowufunda belekelelwa abazali, ukuze kuthi ngoLwesihlanu lapho sesibhala isipelingi nendatshana uma ikhona, uthole ukuthi bangcono kakhulu. Kuyasiza kakhulu ukuthi abazali balekelele abantwana ngoba wena thisha udinga ukubambisana nomzali ngengane ukuze ukufunda kuhambe kahle. Ngaleyo ndlela ingane engatholi ukulekelelwa ekhaya ayivami ukwenza kahle, kodwa ithwalisana kanzima ngoba kufanele uchithe isikhathi esithe xaxa nayo ukuze nayo ingasaleli kwabanye.

Le nkulumo engenhla iyakhombisa ukuthi othisha bayaqonda ukuthi ukuze ukufunda kwengane kube yimpumelelo, umzali kumele abe yingxenye yakho. Lokhu kugcizelela khona ukuthi ukufunda kwengane kudinga yona ingane, umzali wayo kanye nothisha bakhe unxathathu ngoba ngaphandle koyedwa phakathi kwabo, kungaba nzima ukufunda kwengane. Njengoba ngike ngachaza esahlukweni sokuqala, abacwaningi abaningi bayaligcizelela iqhaza okumele libanjwe ngumzali wengane lapho ithuthuka ekufundeni okubhaliwe (Strickland, 2004; Sugland *et al.*, 1995; Britto & Brooks-Gunn, 2001; Duffy, 2009; McKeough *et al.*, 2006; Tracy & Morrow, 2006; Lapp & Flood, 2004; Lapp *et al.*, 2003; Darling & Westberg, 2004; Lapp *et al.*, 2005).

Njengoba ngike ngaveza ukuthi uLapp nabanye (2005) bayakuqinisekisa ukuthi uthisha eyedwa akakwazi ukufundisa ingane ukufunda okubhaliwe kanye nokubhala, kodwa kudingeka ukuba umzali abambe iqhaza elibonakalayo ekulekeleleni ingane ukuba ifunde ukufunda okubhaliwe (p. 206). Kanti baningi abacwaningi asebekuqinisekisile ukuthi ingane ethola usizo kumzali ekhaya ukuyilekelela ekufundeni nasekubhaleni

ayijwayele ukuba nenkinga esikoleni nasempilweni yayo yonke yokufunda (Goodman, 1986; Morrow, 2005).

Nakuba othisha besho kanjena, baveza ukuthi akwenzeki ngendlela efanele lokhu ngoba abazali abaningi abalibambile iqhaza njengabazali bezingane ekuzilekeleleni ukuba zithuthuke ekukwazini ukufunda okubhaliwe. Lokhu kubonakala nangokuthi ingane bangayilekeleli emsebenzini wasekhaya ewunikwe esikoleni, nokuthi umzali abe yisibonelo esibi enganeni ngokuba abase umlilo ngencwadi yengane yokufunda. Isibonelo, inkulumo kathisha uSbo ikucacisa kahle lokhu:

... ngihlangabezana nezinkinga uma ngibanikeze umsebenzi wasekhaya ngoba abanye ababuyi nazo izincwadi [izincwadi zokubhala], uma ubuza bakutshela ukuthi ugogo ubase ngayo imbawula noma uyisebenzise eya endlini encane.

Impendulo kathisha uZanele nayo igcizelela khona ukungatholi ukwesekwa kwabantwana ngabazali babo emakhaya. Yena ubeka kanje:

...angazi yini imbangela yokuthi abazali banamhlanje kabanikezi izingane zabo usizo ezifundweni, noma yingoba abakakhuli ngokwanele ukuba ngabazali. Ngiyacabanga imbangela yiyo eyokuthi bathola izingane besebancane abanendaba nemfundo yezingane zabo into abanendaba nayo injabulo yabo nabo kufanele bafundiswe ngokunakekelwa kwabantwana ngoba abazi.

Ngenxa yokungabambisani kahle kothisha nabazali bezingane ekutheni zithuthuke kahle ekufundeni okubhaliwe, lokhu kunomthelela omubi ezinganeni njengoba uthisha uJabu eveza ukuthi ngenxa yabazali abangenandaba nokulekelela izingane, nazo zize ziphelelwe umdlandla wokufunda, njengoba azisafani nezingane zakudala ezazinothando lokufunda. Ubeka kanje uthisha uJabu:

Uyabona nje izingane engangizifundisa kuqala, ngiyazihlonipha ngoba zazifunda ngento ezingayazi, ziyifunde ziyiqonde futhi uma uzifundisa ngempela. Namhlanje ngisho zingahamba nama-*ex book*, uthi aziyokwenza umsebenzi, zibuya nawo engcolile edabukile ngoba azinandaba. Ezakuqala zazisebenzisa i-*slate*, sizisule kahle, zilungele ukufunda.

Le nkulumo ecashunwe ngenhla iyakhombisa ukuthi nakuba othisha beqonda kahle ukuthi yini okumele yenziwe ngabazali bezingane ukuze izingane zithuthuke ekufundeni okubhaliwe, bazithola bethwele kanzima lapho abazali bengalibambi elabo iqhaza, ngamanye amazwi babeke konke kuthisha.

5.3 INGXOXO

Njengoba ngike ngachaza esahlukweni sesine, uMnyango WezeMfundo (2008c, p. 11) ubala izingxenye ezinhlanu ezibalulekile ekufundiseni ukufunda okuyilezi ezilandelayo: ulwazi lwezimelamsindo, ulwazi lokubona/ lokuhlonza amagama, ukuqondisisa , ulwazimagama kanye nokufunda ngokunganqikazi/ ngokungangingizi. Njengoba esahlukweni sesine ngike ngachaza ngokuthi ucwaningo oluvele lukhona luyagcizelela ukuthi lapho ingane ihluleka ukuqondisisa umbhalo ewufundayo, okuyiyona njongo yokufunda okubhaliwe, kusuke kungekhona nje ukuthi leyo ngane ihlulwa ukuqondisisa umbhalo.

Ingane ingabonakala ihlulwa ukuqonda umbhalo ewufundayo, kanti inkinga ayiqalanga lapho, kukhona enye yalezi zingxenye zokufunda okubhaliwe ezinhlanu exegayo kumbe enyanyalatiwe ngesikhathi ifundiswa njengoba lapho ingane ifundiswa ukufunda kumele zonke lezi zingxenye zithuthukiswe kahle, kuze kufinyelele lapho ingane isiwuqonda umbhalo ewufundayo (Block & Israel, 2005; National Reading Panel, 2000; Zhang, 2008; Le Roux, 2002b; USA Department of Education, 2005; Callery, 2005; Samuels, 2006; Joubert, Bester & Meyer, 2008; DoE, 2007).

Kwatholakala ukuthi othisha abakugcizeleli ukuthi lapho befundisa ukufunda okubhaliwe nabo babuka lezi zingxenye njengezibalulekile lapho kufundiswa ukufunda umbhalo kulaba bafundi abasafufusa ekufundeni okubhaliwe. Abagxila kukho othisha ukufundiswa kwemisindo, okuhambisana nokufundiswa kolwazi lwemisindo ne zimelamsindo, ukufundisa abantwana amagama kanye nezincazelo zawo, bese bekhuluma ngokufundisa amagama okumele abafundi bawazi kuleso naleso sifundo, okungukuthi ulwazimagama. Abakhulumi ngokufundisa izingane ngokufunda

ngokungangingizi kanye nokufunda ngokuqondisisa. Lokhu kubonakala nalapho sebecenza indlela abahlola ngayo kanye nalokho abakuhlolayo, baveza ukuthi bahlola ngokubabhalisa isibizelo kanye nendatshana, okungaba ngokunye kwezinto ezingafundiswa, kodwa okungeyona injongo yokufunda umbhalo. abavezi ukuthi bayakufundisa nalokhu kokubili.

5.4 IQOQA LESAHLUKO

Kulesi sahluko ngixoxe ngezindikimba eziyisikhombisa ezitholakele ukuphendula umbuzongqangi othi: Othisha bamabanga aphansi bathini ngokufundisa ukufunda okubhaliwe emabangeni aphansi esiZulu ulimi lwasekhaya? Ngibuye ngakhombisa nalezo ezingaphansi kwazo. Esahlukweni esilandelayo ngizoxoxa ngombuzongqangi wesibili othi: Othisha bakufundisa kanjani ukufunda okubhaliwe olimini lwasekhaya lwesiZulu kubafundi bamabanga aphansi? Nakhona ngizokhipha izindikimba ezitholakele ekuphenduleni lo mbuzongqangi. Kodwa-ke ngizoxoxa ngokwenzeka ebangeni lesibili kuphela.

ISAHLUKO 6

ABAKWENZAYO OTHISHA LAPHO BEFUNDISA UKUFUNDA OKUBHALIWE OLIMINI LWASEKHAYA LWESIZULU: INGXENYE YOKUQALA

6.1 ISINGENISO

Esahlukweni esedlule ngixoxe ngokuthi othisha bathi yikuphi abakwenzayo lapho befundisa ukufunda okubhaliwe emakilasini amabanga aphansi (elesibili nelesithathu) esiZulu ulimi lwasekhaya. Kulesi sahluko ngizoxoxa ngalokho othisha abakwenzayo emakilasini lapho befundisa ukufunda okubhaliwe ebangeni lesibili kuphela, bese ngiveza okwenzeka ebangeni lesithathu esahlukweni esilandelayo. Ngizokhuluma kuphela kulesi sahluko ngendikimba yokuqala (Okufundiswayo: Ukufundiswa kwemisindo; ukwakha, ukuhlonza, nokuchaza amagama; ukufundisa imisho kanye nezindaba), bese ezinye izindikimba ngikhuluma ngazo esahlukweni sesikhombisa, emva kokwethula indikimba yokuqala. Ngakho-ke emva kwendikimba yokuqala esahlukweni sesikhombisa kuzoxoxwa nangezinye izindikimba, zihlanganisa ndawonye okwenzeka emabangeni esibili nawesithathu kuzo zombili izikole. Lokhu kungenxa yokuthi ezinye izindikimba, kwakungenamehluko owawungananyatheliswa ngqo nekilasi elilodwa noma nesikole esisodwa.

Lapho wawuvela khona umehluko kulezi zindikimba, lokho kuzochazwa kucace ukuthi kwakwenzeka kusiphi isikole noma kuliphi ibanga. Isizathu sokuthi ngehlukanise okwenzeka ebangeni lesibili nelesithathu endikimbeni yokuqala ukuthi nakuba okunye kwakufana ekwenzeni kothisha lapho befundisa, kodwa kuningi okwakungafani ekufundiseni la mabanga. Ngale kwalokhu, isizathu sokuthi kube khona isahluko esiveza abakwenzayo ngqo othisha emakilasini kungenxa yokuthi nakuba bechaza ngendlela abachaza ngayo ngokufundisa ukufunda okubhaliwe nokuthi kwenzeka kanjani, kodwa lokhu akusho ukuthi abakushoyo yilokho abakwenzayo. Ukucacisa lo mbono; othisha bangasho ukuthi bakwenza kanjani ukufundisa ukufunda okubhaliwe, bazini ngakho,

basebenzisa ziphi izindlela namasu, njalonjalo, kodwa abakushoyo kungabi yilokho abakwenzayo.

Lapho umcwaningi ebabukela befundisa othisha, wayezama ukuthola ulwazi olwaluzophendula umbuzongqangi wesibili othi: Othisha bakufundisa kanjani ukufunda okubhaliwe olimini lwasekhaya lwesiZulu kubafundi bamabanga aphansi? Njengoba othisha babechazile ukuthi bafundisa kanjani ukufunda okubhaliwe kusukela ngoMsombuluko kuze kushaye uLwesihlanu, lokhu kwasho ukuthi umcwaningi kufanele alandele uthisha nothisha kusukela ngoMsombuluko kuze kushaye uLwesihlanu. Lokhu kungenxa yokuthi ezingxoxweni kwacaca ukuthi uthisha lapho efundisa ukufunda okubhaliwe, umsebenzi uwuhlela wenabe nesonto lonke, kuze kufike kuLwesihlanu.

6.2 ISENDLALELO

Njengoba ngivezile nasesehlukweni esedlule, sebebonke othisha ababeyingxanye yocwaningo babeyisishiyagalombili, njengoba esikoleni iGolide babebabili, eyedwa kulelo nalelo banga. Abayisithupha kwakungabaseMbalenhle, bebane ebangeni lesibili, bebabili kwelesithathu. Ngakho-ke sebebonke babebahlanu kwelesibili, bebathathu kwelesithathu. Kwasetshenziswa isiqophamazwi kanye nesithwebulizithombe ukuqoqa ulwazi olwaludingeka ukuphendula umbuzongqangi wesibili. Ngale kwalokhu, umcwaningi wayethatha amanothi ukwelekelela ekuqoqweni kwalolu lwazi, ukuze uma kwakungaba nenkinga ngobuchwepheshe obabusetshenziswa, kube khona ulwazi olubhalwe phansi olwalungalekelela lapho sekuhlaziywa okutholakele. Ulwazi olwatholakala emakilasini ngokubuka okwenziwa ngothisha lapho befundisa ukufunda umbhalo, kwagqamisa lezi zindikimba ezilandelayo:

- Okufundiswayo: Ukufundiswa kwemisindo; ukwakha, ukuhlonza, nokuchaza amagama; ukufundisa imisho kanye nezindaba)
- Ukusetshenziswa kwezinsizakufundisa.
- Izindlela namasu okufundisa
- Ukusetshenziswa kwesiNgisi

- Lapho kufundelwa khona (context)
- Ukuhlola abantwana

Othisha abakhethwa ukuba kuhlaziye abakwenzayo ekilasini babili, uthisha uMbali, wasesikoleni iMbalenhle, kanye nothisha uJabu wasesikoleni iGolide. Isizathu sokuthi kube yilaba othisha kuzochazwa ezigabeni ezizolandela.

Ngenxa yokuthi othisha basesikoleni iMbalenhle bebanga lesibili babenza okufanayo noma okusondelene kakhulu lapho befundisa, umcwaningi wabe esekhetha ukugxila ekuhlaziyeni ukufundisa kukathisha oyedwa, uthisha uMbali. Lo thisha wakhethwa ngoba wayenesikhathi eside kunabanye ekufundiseni ibanga lesibili. Kanti futhi nguye owayeyiNhloko yoMnyango yamakilasi amabanga aphansi. Ngale ndlela, nguyena owayehola abanye othisha, ebonisa ngomsebenzi owenziwa ebangeni lesibili. Ngakho-ke ukuhlaziya ukwenza kukathisha nothisha kuleli banga kwakungabe kusho ukugida ndawonye. Kodwa-ke, lapho kwakuvula khona okungumehluko ekwenzeni kothisha lapho befundisa, umcwaningi uyakuveza lokho, uma kunikeza ulwazi olubalulekile.

Kanti esikoleni iGolide, okuningi okwakwenziwa nguthisha webanga lesibili kwakufana nokwenza kothisha baseMbalenhle, okunye-ke kube nomehluko. Lo mehluko wabonakala endikimbeni yokuqala ikakhulukazi (Okufundiswayo: Ukufundiswa kwemisindo, ukwakhiwa kwamagama, izincazelo zamagama, kanye nemisho emifushane), nakuba nakhona kungesikho ukuthi konke kwakwehlukile. Ngakho-ke kuzoxoxwa ngokwakwenzeka kuzo zombili lezi zikole ngokwehlukana endikimbeni yokuqala, kuhlaziye okwakwenzeka lapho kufundiswa ukufunda okubhaliwe ngothisha ababili, uthisha uMbali nothisha uJabu, bese kwezinye izindikimba kuhlangelelwa okwakwenzeka kuzo zombili izikole.

Nokho-ke kuzocaciswa lapho kudingeka khona ukuba kuvele ukuthi into ethile yayenziwa kusiphi isikole futhi ngubani. Lokhu akuzukwenzeka ngendlela yokuthi kuyaqhathaniswa okwenzeka esikoleni iMbalenhle nokwakwenzeka esikoleni iGolide. Isizathu salokhu ukuthi phela inhloso yocwaningo kwakungekhona ukuqhathanisa

okwenzeka kulezi zikole zombili, kodwa kwakuwukuthola ulwazi oluthe xaxa ngokwenzeka ezikoleni ezisemalokishini, ezibonakala zithuthukile kanye nalezo ezingathuthukile kangako ngokwezidingongqangi, njengoba lezi zikole nazo zazingafani ngokwamazinga entuthuko. Ngizoqala ngokwakwenzeka eMbalenhle ngiqede ngixoxe ngokwaseGolide kule ndikimba yokuqala kuphela njengoba sengike ngachaza.

6.2.1. OKUFUNDISWAYO: UKUFUNDISWA KWEMISINDO; UKWAKHA, UKUHLONZA, NOKUCHAZA AMAGAMA; UKUFUNDISA IMISHO KANYE NEZINDABA)

6.2.1.1 ISITHOMBE ESIPHELELE NGOKUFUNDISWAYO ESIKOLENI IMBALENHLE

Ulwazi olwatholakala ekuphenduleni umbuzo othi othisha bakufundisa kanjani ukukwazi ukufunda okubhaliwe emakilasini amabanga aphansi (ibanga lesibili) esiZulu ulimi lwasekhaya lwatholakala ngokubuka othisha emakilasini befundisa ibanga lesibili. Lolu lwazi lwacacisa ukuthi lapho befundisa ukufunda okubhaliwe ebangeni lesibili othisha, baqala ngokufundisa imisindo. Le misindo ebangeni lesibili iqala ngonkamisa (a, e, i, o, u), kungene imisindo engongwaqa ehamba ngamunye kuze kube yileyo ehamba ngamibili. Imisindo ifundiswa ngokulandelana. Isibonelo: m, b, n, l, s, d, f, z, k, ch, th, hl, ph, njalonzalo. Imisindo engonkamisa kanye nengongwaqa abanohlamvu olulodwa ifundwa ebangeni lokuqala, kodwa le misindo iyabukezwa nasebangeni lesibili, bese kugxilwa kakhulu emisindweni enezinhlamvu ezimbili.

Othisha basebenzisa amashadi ukukhumbuza abafundi ngemisindo esifundiwe lapho kwakhiwa amagama noma kungeniswa umsindo omusha. Isibonelo, lapho umsindo unezinhlamvu ezimbili, othisha babebakhumbuza abantwana ukuthi le misindo yakhiwe ngokuhlanganisa imisindo emibili engobani nobani esifundiwe, njengoba beyibiza ngamagama abawanamathelisa kuyo. Lokhu bakwenza ukuze abafundi bezokhumbula ngalo uma kufanele bafunde noma babhale lowo msindo. Njengokuthi nje umsindo u 'ph', babethi umsindo we~~p~~ani nomsindo we~~h~~awu. Umsindo u 'g' babethi umsindo

kagogo, umsindo ongu ‘n’ babethi umsindo wenunu, njengoba kuchaziwe esahlukweni sesihlanu.

Leyo misindo esuke isifundiwe ngamanye amaviki othisha bayigcina engxenyeni eyodwa ebhodini, eminye-ke ibe semashadini ambalwa asodongeni. Lokhu othisha bakwenzela ukuthi bayisebenzise le misindo lapho kwakhiwa amagama amasha. Lapho kwakhiwa amagama amasha ngomsindo lowo osuke kugxilwe kuwo, le misindo evele isifundiwe iyasetshenziswa ukukhombisa abafundi ukwakhiwa kwamagama, njengoba othisha bayabakhombisa abafundi ukuthi lapho wakha igama elithile, uyisebenzisa kanjani le misindo nomsindo lowo omusha ukwakha igama. Njengokuthi nje uthisha athathe unkamisa ‘u’ aphinde athathe u ‘pha’ aphinde athathe u ‘phe’ bese ethi abasho ukuthi gama lini elakhekayo. Abafundi bayawafunda amagama kanje ‘u-pha-phe’.

Uthisha lapho ethatha u ‘phe’ no ‘phu’ no ‘ka’, wayetshela abafundi ukuba bafunde lezi zinhlamvu ukuze kwakheke igama eliphelele, bese abafundi befunda bathi: “phephuka”. Kanjalo nalapho uthisha wayefuna bakhe igama elithi ‘isiphukuphuku’ wayethatha umsindo ongu –i esikhaleni sonkamisa, athathe umsindo ongu –si , athathe u-phu, athathe u-ku, athathe u-phu, aphinde athathe u–ku. Usezothi-ke abafundi abafunde leli gama elakhiwe phambi kwabo ngemisindo engafani esezikhaleni ezahlukene. Abafundi babekwazi ukulifunda bathi ‘isiphukuphuku’. Ngezansi ithebula elikhombisa ukuthi othisha babebalekelela kanjani abafundi ukwakha amagama, besebenzisa imisindo abase bevele beyifundile kanye nalowo okwabe kugxilwe kuwo ngalelo onto, lapho efuna abafundi bafunde igama elithi **isiphethu**, babone ukuthi lakhiwa kanjani:

Fig. 1 ukwakhiwa kwegama ‘isiphethu’

a	e	i	o	u
sa	se	si	so	su
pha	phe	phi	pho	phu
tha	the	thi	tho	thu

Ngezansi yisibonelo semisindo eyayisifundiwe, eyayisebhodini engxenyeni eyodwa yebhodi uthisha uMbali ayeyisebenzisa nabafundi bakhe ukwakha amagama ngokuhlanganisa umsindo omusha u ‘ph’ kanye nemisindo evele isifundiwe ukuze kwakhiwe amagama aphelele:

Fig. 2 Imisindo eyayisifundiwe isebhodini

a	e	i	o	u
sa	se	si	so	su
na	ne	ni	no	nu
la	le	li	lo	lu
cha	che	chi	cho	chu
za	ze	zi	zo	zu
tha	the	thi	tho	thu
ka	ke	ki	ko	ku
hla	hle	hli	hlo	hlu

Njengoba othisha babeshilo ukuthi isonto lonke bagxila emsindweni owodwa, lokhu kwakwenzeka njengoba nalapho sebefundisa uthisha nothisha wayedingida umsindo owodwa, lowo msindo usetshenziswe ekwakhiweni kwamagama kanye nasemishweni emifushane. Esikoleni iMbalenhle, abathathu othisha babegxile emsindweni u ‘ph’ oyedwa egxile emsindweni u ‘hl’. Kwenzeka kodwa ngosuku lwesithathu uthisha uMbali wafundisa indaba eyayibhalwe ngesandla eyayigxile emsindweni u ‘ch’ owawufundwe ngelinye lamasonto. Le ndaba yayikhuluma ngoChamane owayegula ephethwe yisifo sesichenene. Lokhu kwenza umcwaningi abone ukuthi othisha babuye banganamatheli emsindweni walelo onto njengoba babechazile ngesikhathi sezingxoxo.

6.2.1.2 UKWETHULWA KOMSEBENZI WOSUKU NOSUKU

6.2.1.2.1 NGOMSOMBULUKO

NgoMsombuluko lapho iviki liqala, kulapho uthisha ethula umsindo omusha. Lapho ethula lowo msindo, uqala ngokudweba ebhodini umfanekiso wento ethile igama layo elizoba nomsindo lowo ozokwethulwa futhi umsindo ozobizwa ngayo. Ngesonto lokubukela othisha befundisa kwakugxilwe emsindweni ka 'ph' njengoba ngike ngaveza ngenhla, uyedwa uthisha owayegxile emsindweni ka 'hl'. Njengoba besengike ngachaza phambilini, umsindo u 'ph' othisha bafundisa abantwana ukuthi umsindo wophaphe, batshela izingane ukuthi wakhiwa ngokuhlanganisa umsindo wepani nomsindo wehawu.

Kanti umsindo u 'hl' othisha bathi umsindo wehlahla, owakhiwa ngokuhlanganisa umsindo wehawu nomsindo welala. Ngesikhathi othisha bethula umsindo u 'ph' babebhala isithombe sophaphe, babuze abantwana ukuthi sithombe sini abasibonayo. Abantwana babephendula ngezindlela ezahlukeni kodwa kugcine ngokuthi kube khona ozokwazi ukubona ukuthi sithombe sini esidwetshiwe ebhodini kumbe eshadini elinamekwe ebhodini. Isibonelo, uthisha uMbali wadweba uphaphe ebhodini wabe eseba nale nkulumo-mpendulwano nabafundi bakhe ngesikhathi ethula umsindo ka 'ph':

T: Ubani ongangitshela ukuthi yini le engiyidwebile?

L1: Imbali

T: Hawu ngeke akusiyo imbali le, omunye uthi yini?

L2: Isihlahla

T: Ngeke akusiso isihlahla lesi, omunye ucabangani?

L3: Isundu

T: Cha akusilo isundu. Yini?

L4: Uphaphe

T: Good uphaphe loluyana, yini?

L: Uphaphe (besho bonke kanyekanye).

Lokhu kwakwenziwa yibo bonke othisha basesikoleni iMbalenhle. Lokhu kungenxa yokuthi amalungiselelo esifundo bawenza ndawonye. Isibonelo: ukuthi kuzofundiswani, kanjani, njalonzalo. Nokho-ke uthisha nothisha wayebuye akhombise ikhono lakhe

elehlukile, njengokuthi nje enze okungenziwanga abanye othisha, yize kufundiswa into eyodwa futhi kube kuhlelwe ndawonye.

Lapho eseqedile ukuxoxa nabafundi ngophaphe, uthisha wayeye acele abafundi ukuba bamnike amanye amagama analo msindo. Lokhu kwakwenziwa yibo bonke othisha baseMbalenhle bebanga lesibili. Nakuba othisha babedweba izithombe ukwethula umsindo, kodwa uthisha wayebuye asebenzise neminye imidwebi yamagama ezinto analo msindo. Lokhu babekwenza ukuze abafundi babe naso isithombe sezinto abafunda ngazo, kungabi wuphaphe kuphela. Nakuba yayiba khona eminye imifanekiso enamagama analo msindo, kodwa lokho kwakungaguquli igama elinamathiselwa kulo msindo, u 'ph'wawuhlala njalo kungumsindo 'wophaphe' noma u 'hl' kungumsindo 'wehlahla' noma ngabe ayengaba khona amagama afana nalana: uphayinaphu, pheka, iphini, upholi, njalonjalo. Lapho abafundi sebeshilo ukuthi sithombe sini, othisha babeye baqhubeka nokubuza ngalolu phaphe, babuze namanye amagama analo msindo, nawo kukhulunywe ngawo futhi abhalwe phansi lapho abafundi bewanikeza. Uthisha uMbali waqhubeka kanjena:

T: Yini enophaphe?

L: Inyoni.

T: Good! Inyoni inophaphe, nani futhi?

L: Inkukhu.

T: Yebo inkukhu inophaphe, okey ubani ongangibhalela noma angitshela ukuthi ubhalwa kanjani umsindo wophaphe?

L: Umsindo wepani nomsindo wehawu

T: Very good, mshayeleni izandla.

L: Thank you, very much, keep it up, shine

T: (uphinde futhi ababhale nonkamisa ebhodini ukubakhumbuza, bese ebhala umsindo usunonkamisa).

T: Ake nifunde nayiya imisindo yami ebhodini.

L: pha phe phi pho phu (bafunda baphinda kathathu)

T: Manje umuntu nomuntu uzingipha igama elinomsindo ka 'ph', ukhumbule ukusebenzisa lo msindo nemisindo eminye esesiyifundile ukuze kwakheke igama elisha.

Amazwi okugcina acashunwe enkulumweni engenhla, afakazela khona ukuthi lapho kwethulwa umsindo omusha, kusetshenziswa neminye imisindo esivele ifundiwe ukukhombisa abantwana ukwakhiwa kwamagama. Ngamanye amazwi, lapho othisha nabafundi sebekhulumile ngesithombe ebhodini kwaxoxwa nangaso, babeye babuze

amanye amagama akhiwe ngalowo msindo kubafundi. Ngesikhathi abafundi bewanikeza amagama, othisha babekhombisa abafundi ukuthi abhalwa kanjani, ngokuhlanganisa imisindo eyahlukene futhi ekhona ebhodini.

Lapho abafundi babenikeza amagama anomsindo okugxilwe kuwo, babewabhala ebhodini othisha. Umsindo lowo okugxilwe kuwo ngalelo sonto wawubhalwa ngombala ophuzi, eminye imisindo ibhalwe ngombala omhlophe. Emva kwalokho uthisha wayebatshele ukuba bawafunde la magama esebhodini, ngenkathi ekhomba ngenduku, bafunde belandela induku. Babeqale bafunde kanyekanye njengekilasi, babuye bafunde ngabane noma ngabathathu, kuze kugcine uthisha esethi makufunde ngayedwa. Lokhu kwaveza isithombe sokuthi othisha bayazi ukuthi izingane kumele zinikwe ithuba lokufunda ngamaqembu, zifunde ngambili futhi zifunde ngayedwa. Isibonelo, isizathu sokufunda ngamaqembu ukuthi umfundi uyazuza ngokulandela abanye ngesikhathi befunda bebaningi, athole nethuba lokuzilungisa lapho engafundi khona kahle. Uthisha uMbali waqhubeka kanje ngenkathi sebeyixoxile indaba yophaphe:

T: Ngipheni-ke amagama analo msindo

L: Pika

T: Cha,nawe uyezwa nje ukuthi akekho umsindo ka 'pha' laphayana

L: Phika

T: Good,elinye

L: Pheka

T: Elinye

L: Uphephela

T: Isho igama Anele

L: Phupha

T: Yebo,konje ukuphupha ukwenzenjani

L: Uma umuntu elele

T: Umuntu usuke elele,akaphuphi nje umuntu ebhekile

L: Uphaphe

T: Yebo sesilushilo uphaphe

L: Uphathini

T: Okey,asilibhale

L: Phana

T: Umuntu onjani okuthiwa uyaphana

L: Umuntu onikayo ngokudla

T: Ngipheni amanye bo!

L: Phuza

L: Uphaphile

T: Umama uma epheka uphuthu uluxova ngani?

L: Ngephini

T: Yebo iphini

L: Phephetha

T: Uma uphephetha kwenzakalani?Amaphepha enze njani/

L: Ayaphephuka

Le nkulumo-mpendulwano yaqhubeka ibanga elide kodwa lapha ngithathe nje ukukhombisa okwenzekayo lapho uthisha ekhuluma nabafundi bakhe ngomsindo owethuliwe. Le nkulumo-mpendulwano engenhla iyakhombisa ukuthi umsindo okugxilwe kuwo ngumsindo u 'ph' [ph]. Lokho kulandelwa ukuba uthisha bese edweba izikhala ezinhlanu. Kulezi zikhala ezinhlanu ubhala onkamisa kuleso naleso sikhala. Bayabafunda laba onkamisa. Emva kokuba bebefundile bebaphindaphinda uthisha ubhala umsindo u 'ph' kuleso naleso sikhala ngezansi konkamisa. Lapho esekwenzile lokho ucela abafundi ukuba bafunde lo msindo ka 'ph'. Emva kwalokhu ufaka onkamisa kulowo nalowo msindo oluhlamvu elingungwaqa, ukuze ubizeke kahle usunonkamisa abehlukene, kube : pha, phe, phi, pho, phu.

Lokhu kwenza ukuthi izingane zibone ukusebenza konkamisa nalo msindo ofanayo, zibone nokuthi onkamisa yibona abenza umehluko ekubizweni nasekubhaleni kwemisindo. Emva kokuba sebefundile-ke amagama asebhodini, othisha babetshela abafundi ukuba babuyele ezindaweni zabo ukuze babhale amagama asebhodini, bawakopishe enjengoba enjalo, bawafunde ekhaya njengoba ngoLwesihlanu babezobhala ngawo isibizelo.

6.2.1.2.2 NGOLWESIBILI

Ngosuku lwangoLwesibili kwaqapheleka ukuthi othisha babebaqalisa konkamisa ukubafundisa. Babebafunda bephindelela abantwana onkamisa lapho kuqala isifundo, othisha bebakhombela ngenduku. Lapho sebekwenzile lokhu, bese befunda: pha, phe, phi, pho, phu. Nangalo lolu suku othisha babegcizelela ukuthi bakhumbuze abafundi ukuthi umsindo ka 'ph' wakhiwa ngokuhlanganisa umsindo wepani nomsindo wehawu. Isibonelo, uthisha uMbali emva kokuba esebingelele abafundi bakhe wabe esethi abeze ngaphambili kwabe sekuba nale nkulumo-mpendulwano:

T: Izolo sifunde umsindo omusha okungumsindo u 'ph', sithe lo msindo wakhiwa imisindo emibili okungumsindo wepani(p) nomsindo wehawu(h), bese lokhu kwenza u 'ph'

T: Ake sizame ukufunda la magama asebhodini anomsindo ka-'ph'. Asifunde elokuqala

L: iphaphu

T: Asifundeni onkamisa

L: a, e, i, o, u (unkamisa nonkamisa bawuphinda kabili)

T: Uthisha wabo uyabakhombela futhi ufunda kanye nabo.

L: pha, phe, phi, pho, phu(nalapha baphinda kabili)

T: Asifundeni-ke amagama

L: (Bafunda amagama anomsindo ka 'ph' abebewenza izolo.

Okwakwenzeka emva kwalokhu kwakuba ukuthi othisha batshele abafundi ukuba beze ngaphambili bazofunda amagama abakade bewafunda ngayizolo. Lawo magama ayesuke evele ekhona ebhodini engacishiwe. Lapho befunda igama negama uthisha wayebakhombela ngenduku. Lokhu kukhombisa ukuthi uthisha wayebafundisa ulwazi lokubona/lokuhlonza amagama. Emva kokuba sebelifundile igama negama, babexoxa ngalo, uthisha abachazele ukuthi liyini lelo gama, ethola nezimpendulo kubo abafundi. Ngale ndlela ukufundisa izincazelo zamagama yinto othisha ababeyenza lapho befundisa imisindo ngokuthi bakhe amagama bese bewachaza. Usuku lwangoLwesibili kulapho kwakuqapheleka khona ukuthi amagama ayekade efundwa ngayizolo ayesebhodini kanye namanye ambalwa amasha ayesuke enezelelwa kwangawayizolo, ayechazwa kabanzi, kuxoxwe ngawo futhi. Lokhu othisha babekwenza ukuze kwakheke isithombe esigqamile ezinganeni ngalawo magama. Isibonelo, ngezansi kucashunwe amazwi enkulumbo-mpendulwano phakathi kukathisha uMbali nabafundi bakhe emva kokuba sebefunde umsindo ka 'ph':

T: Ubani ongangitshela igama elilodwa asalikhumbulayo esilifunde izolo.

L: Uphaya

T: Yebo uphaya, ubani owazi uphaya? Yini uphaya.

L: Uphaya uyadliwa

T: Yes uphaya uyadliwa nami ngiyawuthanda uphaya.

T: Elinye

*L: **Phephetha***

T: Ukwenzenjani ukuphephetha? Yini epheshethwayo? Ake umuntu aphephethe isandla sakhe .

*L : **Baphephetha** abafundi*

*T: Naye wathatha **iphepha** waphephetha*

T: Uma ngiphephetha iphepha lenze njani iphepha?

L: Liyaphephuka
 T: lenzenjani iphepha ?
 L: Liyaphephuka (besho kanyekanye)
 T: Nezihlahla nazo ziyaphephuka, konje uma ziphephuka kwenzakalani?
 L: Kusuka inhlabathi
 T: Ehhe kusuka inhlabathi omunye angathini
 L: Kusuka amahlamvu
 T: Yebo ayavuthuka amahlamvu uma kuphephetha umoya, enze njani?
 L: Ayavuthuka amahlamvu (basho kanyekanye)
 T: Bese isihlahla siyaphephuka
 T: Nezingubo umama eziwashile uzineka kulayini, uzinekelani umama izingubo kulayini?
 L: Ukuthi zishaywe umoya
 T: Uzinekelana ukuthi zishaywe umoya, ngesikhathi ziphephuka izingubo zenze njani? Ziyoma
 T: Niyabona ukuthi ubalulekile umoya, ubalulike ngoba womisa izinto uma zinekiwe nezihlahla ngesikhathi ziphephuka kuphephuka imbewu bese iyomila kwenye indawo bese sibona sekumila isihlahla kanti kwaphephuka imbewu ipheshulwa umoya yahamba yayomila kwenye indawo.
 T: Ukhomba igama elithi 'ichopho'
 L: Ichopho , ichopho
 T: Konje yini ichopho?
 L: Ichopho okokugudla izinyawo
 T: Okokugudla izinyawo? Awungichazele uma nje umuntu ebuza ethi yini ichopho
 L: Mam, mam bememeza bephakamisa izandla
 T: Yes
 L: Ligudla izinyawo uma ugeza
 T: Liyini ichopho lona qobo lwalo, liyitshe niyezwa
 L: Yes Mam
 T: Okusho ukuthi ichopho singathi itshe lokugeza, angithi asigezi ngalo izinyawo kuphela nasemzimbeni siyalisebenzisa, kusuka ini uma sigeza ngalo emzimbeni
 L: Baphakamisa ngokukhulu ukujabula lokhu
 T: Kusuka ini emzimbeni?
 L: Kusuka insila
 T: Yebo kusula insila uma ngabe ugeza ngechopho, right
 L: Yes teacher
 T: Phika, phika (uyabakhombela naye uyafunda)
 L: Phika, phika
 T: Ubani odle uswidi wami? Ubani owudlile?
 L: Bayahhomuzela bodwa kodwa kuyezwakala ukuthi bayaphika ukuthi badle uswidi kaMam
 T: Angithi niyaphika manje? Uma umuntu ethi into akayazi usuke ephika niyezwa?

Le nkulumo mpendulwano yaqhubeka ibanga elide, kodwa ngiveze okumbalwa ukukhombisa njengesibonelo okwakwenzeka ekilasini. Lapho sebeqedile ukuxoxa

ngamagama ababewanikeza analo msindo ka 'ph', uthisha wabe esekhetha ayishumi nesikhombisa ukuba kube yiwona abawafunda bephindelela. Nanka lawo magama:

Fig. 3 Amagama ayefundwa

phephetha	impuphu
phephuka	phupha
ichopho	uphathini
iphepha	umphako
phika	phumula
pheka	phuza
phula	uphephile
uphapha	uphaphile

Njengoba kukhonjisiwe ethebuleni elingenhla, amagama ayefundwa ayebhalwe ngombala oluhlaza, bese umsindo ka 'ph' okuyiwona uthisha ayegxile kuwo ngaleli onto ubhalwe ngombala obomvu. Lokhu kwakuba ngukuzikhethela kukathisha ukusebenzisa imibala eyahlukene, ukuze kugqame umsindo omusha okwakugxilwe kuwo. Lokhu kwenza ukuthi abafundi banamathelise amehlo abo kulo msindo lapho befunda igama, nokuyinto elekelela ukuba abafundi basheshe bawujwayele umsindo owethulwayo. Emva kokuba abafundi befunde amagama angenhla, belekelelwa nguthisha, babe sebeyohlala phansi ezindaweni zabo, benza umsebenzi abawunikwe nguthisha ukugcwalisa izikhala emagameni asebhodini ngomsindo lowo ka 'ph' ababekade bewufunda. Othisha babedweba imifanekiso eyisihlanu yezinto ezinamagama anomsindo ka 'ph'. Lapha kwabe kulindeleke ukuba abafundi baqondanise imifanekiso leyo namagama achaza leyo mifanekiso:


Fig. 4

Umsebenzi owawubhalwa ekilasini


Igamamichene 9 Usuku Nhlolanjazo


Amagama *Bethole (H2D)*

Bhala igama eceleni kwesithombe




upha phe ✓






iphini ✓


phephuka
pheka
iphini
uphaphe
phuza



pheka ✓



phuza ✓



phephuka ✓

For teacher A (1)
Day 2

Kanti ekilasini likathisha oyedwa, okunguthisha uThandi, nakuba babenza ngendlela efanayo, kodwa yena wayegxile emsindweni ka 'hl'. Yingakho nje izithombe namagama ayefundwa ekilasini lakhe kwakunesimelamsindo/ umsindo ka 'hl'(Bheka iseleko sesi-9 ezelekweni ngemumva ekhasini lama-360).

6.2.1.2.3 NGOLWESITHATHU

Usuku lwangoLwesithathu nalo lwalungehlukile kangako kolwangoLwesibili. Lokhu kwakwenzeka kubo bonke othisha ababeyingxenye yocwaningo esikoleni iMbalenhle. Lapho uthisha eqala isifundo wayeqala ngokuthi ababingelele, bese ethi abeze ngaphambili abafundi bazofunda amagama abakade bewafunda ngayizolo, njengoba ayevele ekhona ebhodini. Babewafunda bewaphindelela. Lapho sebewafundile uthisha wayenamathisela izithombe zamagama amahlanu ababekade bewenza ngayizolo, bewaqondanisa nezithombe.

Ngalolu suku babewafunda bewaphindaphinda la magama. Emva kwalokhu uthisha wayenamagama asikiwe ayishumi. Wayenamathelisa igama negama ebhodini. La magama ayebhalwe ngombala oluhlaza okwesibhakabhaka, bese kuthi umsindo ongu 'ph' awubhale ngombala obomvu. Lapho elinamathelisa igama, abafundi babelifunda. Lokhu kukhombisa ukuthi uthisha wayefundisa ngemisindo kodwa futhi inhloso kwakuwukuba abafundi bathuthuke olwazini lokubona noma lokuhlonza amagama (*word recognition*). Babewafunda kahle abafundi la magama, bewafunda bebonke njengekilasi. Nanka lawo magama:

Fig. 5 Amagama ayefundwa

1. Uphayinaphu	2. Phaka	3. Iphutha
4. Iphini	5. Pheka	6. Umphako
7. Iphilisi	8. Phazamisa	9. Isiphethu
10. Phuza	11. Isiphuzo	12. Uphaphe

Emva kokufunda amagama ephindelelwa, uthisha uMbali wabe esekhipha imisho esikiwe, eyayibhalwe emaphepheni aqinile amashadi. Umusho nomusho wayewukhipha uthisha, abafundi bawufunde, bese ewunamathelisa ebhodini. Kuyo yonke le misho, kwakukhona amagama anomsindo ka 'ph' okuyiwona okwabe kugxilwe kuwo ngalelo onto. Nansi imisho esikiwe uthisha ayeyinamathelisa ebhodini:

Fig. 6 Imisho eyayifundwa

Imisho	
1.	UChiliza uphethe umphako
2.	Bona ban ophayinaphu
3.	Uphaphe luy aphephuka
4.	Umpheki upheka ukudla
5.	Uphephela uy apholisa

Le misho engenhla abafundi babeyifunda ngokwamaqembu njengokukhethwa kwabo nguthisha. Ayemahlanu amaqembu lapha, njengoba nemisho yayimihlanu. Lapho sebeyifunde yonke, uthisha wayekhomba umfundi ngamunye ukuba afunde umusho bese eyohlala phansi. Kwaqapheleka ukuthi nakuba abafundi abaningi babengenabo ubunzima bokufunda le misho, babekhona ababefunda kanzima, behlulwa ukufunda, kodwa uthisha wayebalekelela ukuba bafunde, ebakhombela ngenduku izinhlamvu zamagama asemishweni. Ukubalekelela wayebaphindisela emumva emsindweni ka 'ph' ungakabi nankamisa, bese efaka onkamisa, ngaphambi kokuba babuyele egameni ebelibahlula.

Lapho sebeyile etafuleni lemisindo eyakhe amagama asemishweni, kwakuba lula ukuyibona, bafunde-ke kangcono. Lokhu kwenzeka baze baphela bonke abafundi. Lapho sebephele bonke, uthisha wayethi mabazishaye izandla ngoba befunde kahle. Kwabonakala ukuthi abafundi bayakujabulela ukunconywa nokushaya izandla lapho benconywa nguthisha. Okwalandela lapho ukuba abafundi bakopishe imisho ababekade beyifunda injengoba injalo ezincwadini zabo. Uthisha wayebalekelela ngokubakhombisa lapho kumele babhale khona ezincwadini zabo, nokuthi baqale kuphi nomugqa ubhala. Lokhu wayekwenza ngokubhala ichashaza lapho umfundi kumele aqale khona ukubhala

umusho wakhe, egcizelela nokuthi amagama angantanti kodwa ahlale phezu komugqa lapho ebhala. Lokhu kwenza kukathisha kwakuba sengathi ufundisa izingane zebanga lokuqala, ezingakaze zikubone ukufunda kanye nokubhala. Lokhu kufakazela khona ukuthi ukufunda ngemisindo akuthuthukisi ingane ekufundeni okubhaliwe ngesivivini esifanelekile. Lokhu kusho ukuthi izingane ezenza ibanga lesibili ziyalingana nezebanga lokuqala ngoba indlela ezenza ngayo, kungathi azikaze zifunde ukufunda okubhaliwe kanye nokubhala ebangeni lokuqala. Kanti leli phuzu lifakazelwa nayibo othisha ukuthi nasebangeni lokuqala yiyona ndlela abafundiswa ngayo lena.

6.2.1.2.4 NGOLWESINE

Usuku lwangoLwesine lwalwehlukile kunezinye. Ngalolu suku abafundi abaqalanga ngokufunda onkamisa nemisindo njengokujwayelekile ekilasini likathisha uMbali. Kodwa kwabanye othisha kwaba yilokho okwejwayelekile. Uthisha uMbali wathi lapho eqeda ukubabingelela, waqalisa isifundo ngokuthi anike abafundi amaphepha asikiwe anezinombolo kanye negama elithile elalizofundwa ngumfundi ophethe leyo nombolo. Umfundi nomfundi wayethola inombolo yakhe eyehlukile, izinombolo zazilandelana ngokuhlelekile.

Akusibona bonke abafundi abathola izinombolo namagama lawo. Uthisha wabe esebatshela ukuba baye phambili labo ababezofunda ngokulandelayo kwezinombolo zabo. Bama-ke abafundi ngaphambi kwekilasi, kuyilowo nalowo ephethe lelo phepha elinenombolo yakhe negama azolifunda. Kwaqala-ke ukufunda. Kwaqala owayephetha inombolo yokuqala, balandelayo njalonzalo zaze zaphethe izinombolo, umfundi nomfundi efunda igama aliphetha. La magama ababewaphetha abafundi akwazi ukwakha indatshana. Le ndatshana eyakheka ngamagama ayefundwa yizingane yayikhuluma ngoChamane owayegula ephuma ukuyobona udokotela ngoba ephethwe yisichenene. Kule ndaba umsindo owawugqame kakhulu umsindo u ‘**ch**’, ngoba amagama amaningi ayenalo msindo. Lo msindo ka ‘ch’ base bewufundile emavikini edlule. Kwaqapheleka ukuthi le ndaba yayingenabo ubudlelwane nomsindo ka ‘ph’ owayefundwa ngaleli viki.

Lokhu kwaveza umqondo wokungahleli ngendlela indaba efanelekile, ehambisana nalokho okugxilwe kukho ngalelo onto.

Uthisha wabe esebhala ebhodini imisho edinga ukugcwaliswa ngamagama athile ukuze kube yimisho ephelele. Le misho yayigxile emsindweni u **‘ph’** futhi ihambisana nezithombe ezazizosiza abafundi ukuthi basheshe babone ukuthi yiliphi igama elishodayo. Uthisha wabe esebabiza ukuba beze phambili bazogcwalisa imisho. Bakwenza lokhu abafundi, uthisha ekhomba umfundi nomfundi ukuba agcwalise ngegama elifanele. Yaqhubeka kanje inkulumo-mpendulwano:








T: Ok, sesizofunda sonke manje igama sizoliphinda kabili

L: (Bawafunda bonke amagama njenge kilasi uthisha ebakhombela).

T: Ok-ke manje sengiyawasusa amagama sesizofunda singasawaboni ngifuna ukubona ukuthi niyawakhumbula yini ,kodwa nazi zithombe zizonisiza ukuze nikhumbule amagama.

Bawafunda bewaphindelela amagama. La magama ababewafunda yiwona kanye ababezowasebenzisa ukugcwalisa imisho. Lapho sebefundile babebhala umsebenzi, begcwalisa imisho ngokufakela igama elifanele, belekelelwa yizithombe uthisha ayezibhala ezikhaleni ezigcwaliswayo ukuze abafundi babone ukuthi gama lini okumele balifakele. Kanti futhi kwawona amagama ababewafakela ayebhaliwe ebhodini, kuphela abafundi kwakumele bakhethe kuwo. Nasi isibonelo:

Fig. 7 Umsebenzi wezithombe namagama ngomsindo ka 'ph'

Igama	Sicelo	Ukusuku	11 Nhlolanga 2010
Imisho		BSithole (Hob)	
	Umpheki	upheka	BS. (5/5)
	Uphuthu	uphuthu	
	UPhilani	uphethe	
		uphethe	uphaphhe
	UChamane		Uphayinaphu
		unophephela	
			Uphaphhe
		Umpheko	wami lona
	Ugogo ulime		Umpheko
		uphayinaphu	
		uphaphhe	
		Umpheko	
		unophephela	
		upheka	
		uphayinaphu	
		uphaphhe	
		Umpheko	
Teacher A - day 4 - Grade 2			

Lo mfundi owayenza lo msebenzi, kuyacaca ukuthi akukho kuthuthuka okwenzekayo kuye ekufundeni okubhaliwe. Kuyacaca ukuthi akaqondi ukuthi yini okwakumele ayenze lapha, futhi kungani kumele akhethe igama elithile. Kanti futhi kuyacaca ukuthi nakuwo lo msebenzi uthisha wayegxile khona emsindweni ka 'ph', futhi izithombe zazisetshenziswa ukulekelela abafundi ukuba bathole impendulo. Kuyamangalisa ukuthi nakuba imisindo ifundwa kakhulu kuleli banga, kodwa abanye abafundi akukhombisi ukuthi bayafundiswa ukufunda okubhaliwe. Kanti nalabo abatholakala bewathola amagama futhi bewabhala kahle ngendlela eyiyo, kodwa ukuthuthuka kwabo ekufundeni kubhaliwe kuhamba kancane. Lokhu kufakazelwa nawukufundiswa kuphindwaphindwa onkamisa nemisindo esivele isifundiwe kube sengathi iyaqala ukufundwa. Ngale ndlela kuyacaca ukuthi abanye abafundi babengakakwazi ukubhala amagama akhulumayo yize sebesonyakeni wesibili besesikoleni.

6.2.1.2.5 NGOLWESIHLANU

Ngosuku lokugcina lweviki uLwesihlanu, kwacaca ukuthi okuyiyona njongo yosuku yothisha ukuba babhalise abafundi isibizelo esinamagama analo msindo obekugxilwe kuwo isonto lonke. Ngokothisha, isibizelo yiyona ndlela abahlola ngayo abantwana ukufunda okubhaliwe, njengoba babeshilo ngesikhathi sezingxoxo. Lokhu kuyamangalisa ukuthi kungani ukufunda okubhaliwe kuhlolwa ngokubhala isibizelo, kodwa abafundi bengahlolwa ngokuthuthuka kwabo ekufundeni umbhalo ngokwamazinga abo ehlukeni. Amagama esibizelo bawanikwa ngoMsombuluko iviki liqala ukuze bawafunde ekhaya balekelelwe ngabazali. Ngaphambi kokuthi babhale isibizelo uthisha uMbali wababiza ukuba beze eduze kwebhodi, emva kokuba ebabingelele njengenhlalayenza lapho ezoqala isifundo sakhe sokufundisa ukufunda okubhaliwe.

T: Good morning class

L: Good morning teacher

T: Wozani ngaphambili nonke nizofunda amagama.

Le nkulumo-mpendulwano emfushane ikhombisa ukuthi akukho okunye uthisha akushoyo emva kokuba ebabingelele ngaphandle kokuthi ababize beze phambili ukuzofunda amagama ababezowabhala. Ngamanye amazwi ukufunda nokubhala

amagama anomsindo okugxilwe kuwo ngalelo sonto yiyona nto esemqoka ngalolu suku. Ngaphandle kwalokhu, uthisha ufundisa abantwana imisho emifushane, nayo enamagama anomsindo okugxilwe kuwo. Amagama ababewafunda yilana alandelayo:

Fig. 8 Amagama ayefundwa

- uphayinaphu
- iphilisi
- phuza
- phaka
- pheka
- isiphethu
- uphappe
- upholi
- isiphuzo
- iphutha

Ngaphandle kwamagama afundwayo, uthisha wayeneshadi lemisho. Abafundi babefunda umusho bewuphindaphinda. Imisho eyayifundwa yilena:

Fig. 9 Imisho eyayifundwa

- UChiliza uphethe umphako
- Bona banophayinaphu
- Umpheki upheka uphuthu
- Uphappe luyaphephuka
- Uphephela uyapholisa

Emva kokuthi uthisha ebafundisile amagama nemisho, bafunda ngokwamaqembu nangayedwa, wababizela amagama ukuba bawabhale bengasawaboni. Ngaphambi kokuba babhale, uthisha wabakhumbuza ukuba babhale amagama abo phezulu ezincwadini zabo, usuku, kanye nesihloko esithi, 'Amagama'. Umfundi nomfundi wayezozibhalela ngayedwa encwadini yakhe yokubhala isibizelo. Uthisha ngaphambi kokuba ababizele wayebakhombisa nalapho umfundi kwakumele aqale khona ukubhala, eduze nomugqa, ebakhumbuza nangokuthi amagama kumele angantanti kodwa abe phezu kukalayini. Lokhu kukhombisa ukuthi ebangeni lokuqala umfundi udlula engakakwazi

lokhu, okuyinto okumele ngabe uyijwayele esesebangeni lokuqala. Uthisha wabe esewabiza-ke amagama, umfundi oseqedile wayephakamisa isandla. Lokhu kwakusho ukuthi useqedile. Amagama ayebhalwa ayeyishumi, kanti yiwo lana angenhla ababekade bewafunda bewaphindaphinda. Amagama ayewabiza uthisha ayebhalwe emaphepheni asikiwe. Wayetomula igama alibhekise ekilasini ukuba balifunde kathathu, bese elifulathelisa alinamathisele ebhodini bese belibhala bengasaliboni. Lokhu kwenzeka aze aphelela amagama. Lokhu kuveza umqondo wokuthi izingane zifundiswa ukuba zifunde ngekhanda. Lokhu kubizela abafundi isibizelo othisha bakubiza ngokuthi ukuhlola ukufundisa ukufunda okubhaliwe. Kuyacaca ukuthi uma ngabe ukufundisa ukufunda kubhaliwe kuhlolwa ngokubhalisa isibizelo, kusho ukuthi izingane zifundiswa ukuba zikwazi ukupela kahle amagama kunokuba zikwazi ukufunda okubhaliwe futhi zikuqonde. Ngezansi isibonelo semisebenzi yabafundi abane yesibizelo:

Fig. 10

Umsebenzi womfundi 1 wesibizelo

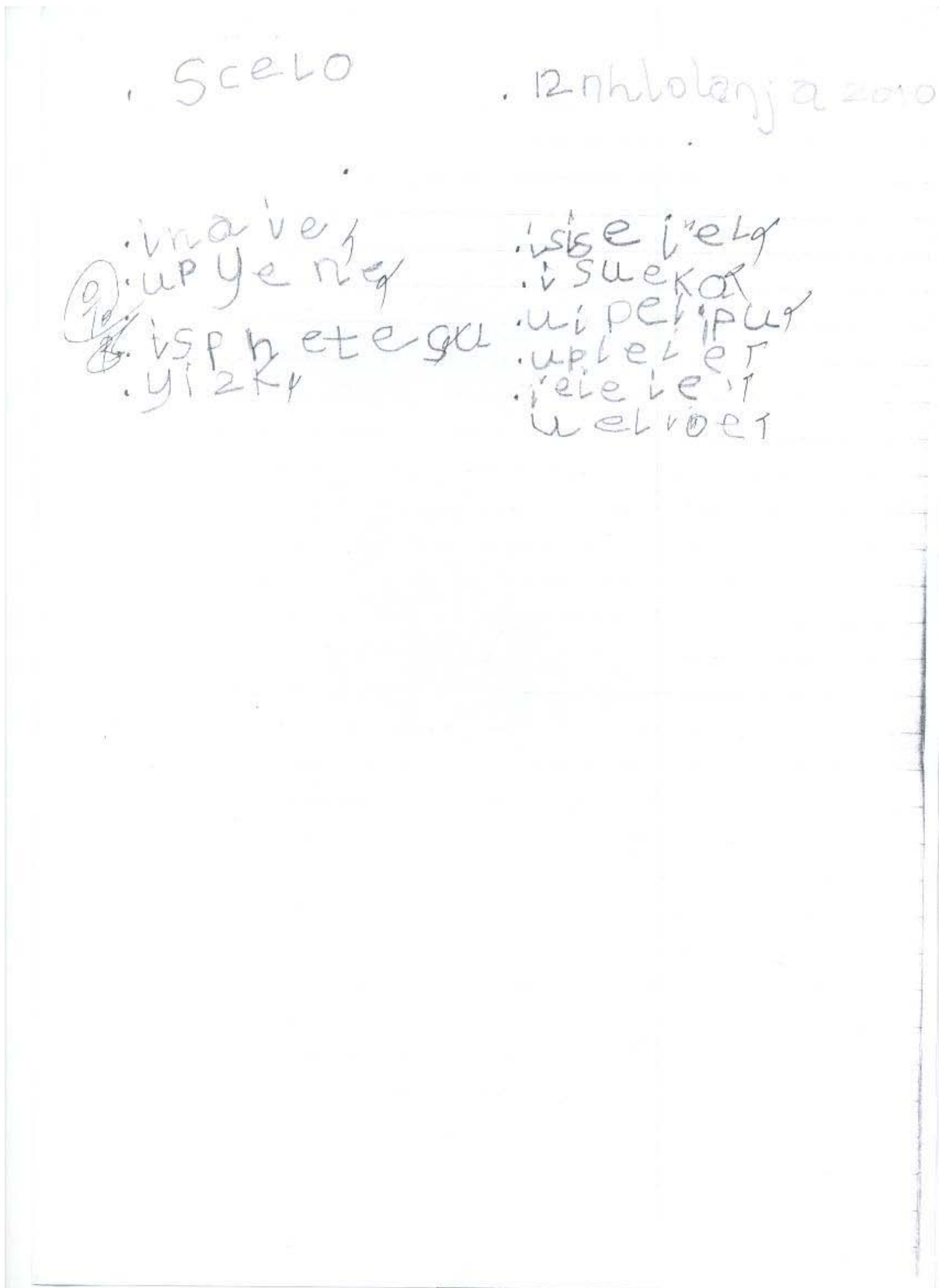


Fig. 11 Umsebenzi womfundi 2 wesibizelo

[illegible]

Fig. 12 womfundi 3 wesibizelo

gama	Michelle	
Isuku	25/11/10	Ukubizelwa
	*	
	(10/10) 85	
		ibhala ✓ bheRav ✓
		isibhamu ✓ isibhakela ✓
		ibhasi ✓ ubhoz ✓
		ibhobezal ✓ bhilibha ✓
		ibhalal ✓ ibhala ✓
		imbaza ✓ umbila ✓
		imbazar ✓ bhimba mibimba 2 ✓
		imbawula ✓ imbeleko ✓
		imbuzi ✓ umbambo ✓
		mboza ✓ imbali ✓
		chelela ✓ uchuku ✓
		isicholo ✓ chaza ✓
		uchatho ✓ isichaka ✓
		isichibi ✓ uchiliza ✓
		isichotho ✓ uchamane ✓
		iphini ✓ isiphuzo ✓
		uphayingaphu ✓ uphaphu ✓
		isiphethu ✓ upholi ✓
		phaka ✓ iphutha ✓
		iphilisi ✓ phuzo ✓

Fig. 13 Umsebenzi womfundi 4 wesibizelo

gama Isuku	Ahe	Ukubizelwa
(9/10)	9/10	ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓
(10/10)	10/10	imbazo ✓
		imbazo ✓
		imbazo ✓
		imbazo ✓
		imbazo ✓
* (10/10)	10/10	ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓
* (10/10)	10/10	ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓
20	20	ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓
12	12	ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓
		ibhela ✓

Kule misebenzi emine engenhla, emibili ikhombisa ngokucacile ukuthi ikhona inkinga ngokufunda okubhaliwe kubafundi abasemabangeni aphantsi. Nakuba bekhona abenza kahle ekubhaleni isibizelo, kodwa ukubhala isibizelo akusikhona okuyinjongo yokufunda okubhaliwe, kakhulukazi emabangeni aphantsi. Ngike ngachaza phambilini ukuthi okuyiyona nhloso yokufunda okubhaliwe ukuba abantwana bafundiswe ukufunda ngokukuqondisisa abakufundayo embhalweni, nokuthi babe nothando lokufunda besebancane. Le misebenzi engenhla, iveza ubufakazi bokuthi uma abantwana befundiswa ukufunda okubhaliwe, bahlolwa ngokuthi babhaliswe isibizelo, okuyinto ezochazwa endikimbeni ephathelene nokuhlola abafundi esahlukweni esilandelayo. Ngamanye amazwi, lokhu kufakazela khona ukuthi lapho abantwana befundiswa ukufunda okubhaliwe, bafundiswa ukuze bakwazi ukubhala amagama, imisho, bakwazi ukubona noma ukuhlonza amagama kunokuthi bahlonyiswe ngamakhono okufunda okubhaliwe ngokukuqondisisa futhi bakuthokozele ukufunda imibhalo.

Kwakumangaza ukuthi esikoleni iMbalenhle lapho izingane sezihlolwa-ke ngokubhala isibizelo zingasasiboni, ezinye zazo zazeuhluleka ukusibhala. Lawo magama ayesuke efundwa iviki lonke ezinye zazeuhluleka zingatholi nelilodwa, ezinye zazithola amabili kuphela kwayishumi, kanti ezinye zazikwazi ukuwathola onke amagama abiziwe. Lokhu kwenza ukuba umcwaningi adinge izincazelo zokuthi kwakungani kuthi izingane zithi kade zifunda iviki lonke into eyodwa, zijike zehluleke ukuthola amagama ayisibizelo ngosuku lwangoLwesihlanu lwesibizelo. Kuyamangalisa ukuthi naso isibizelo lesi eziqeqeshwa ukuthi zikwazi ukusibhala, akusizo zonke ezikwenza ngempumelelo. Ziningi ezihlulekayo ukubhala amagama ngendlela abhalwa ngayo.

6.2.2 KWAKWENZEKANI ESIKOLENI IGOLIDE EBANGENI LESIBILI?

6.2.2.1 NGOMSOMBULUKO

Njengoba ngike ngachaza ukuthi kule ndikimba yokuqala, ngizoveza okwakwenzeka kulezi zikole zombili ngokwehlukana, bese ngixoxa ngokukuhlanganisa okwatholakala kuzo zombili lezi zikole kwezinye izindikimba, kulesi sigaba ngizoxoxa

ngokwakwenzeka esikoleni iGolide endikimbeni yokuqala. Okwakwenzeka esikoleni iGolide, nakuba okuningi okwakwenzeka kwakufana nokwakwenziwa ngothisha baseMbalenhle, kodwa kwakukhona okwakungumehluko. Kwaqapheleka ukuthi usuku lokuqala esikoleni iGolide lwaluthi alufane nokwenziwa ngothisha baseMbalenhle. Isibonelo, lapha uthisha uSbo ethula umsindo ka 'sh' akazange adwebe mfanekiso bese ebuza abantwana ukuthi ngabe sithombe sini lesiya, okuyinto eyayenziwa eMbalenhle. Wababuza ukuthi babegcine bekhulume ngani ekilasini, wababuza nemibuzwana ngezinto ezaziyothengwa esitolo ngokwendaba ababeyifundile. Kwavela ukuthi amaqanda noshukela yizona zinto ezaziyothengwa. Wabe esenamathela egameni likashukela-ke, kwaxoxwa ngawo ushukela, ebuza nokuthi wenzani ushukela etiyeni, ukalwa ngani, njalonzalo. Isibonelo senkulumo-mpendulwano kathisha nabafundi:

T: Last time konje sakhuluma ngani?

L1: Ngogogo nomkhulu

T: Amaqanda ayethengwaphi konje?

L: Esitolo

T: Konje yini enye eyathengwa esitolo?

L: Ushukela, itiye, isinkwa

T: Ushukela wenzani konje?

L: Wenza itiye

T: Ushukela konje angithi uyazi ukuthi awulingani. Ukalwa ngama grams...

Kule nkulumo ecashunwe ngenhla, kuyacaca ukuthi uthisha uSbo wayethula umsindo ka 'sh', njengoba naleli gama likashukela ayesenamathele kulo linawo lo msindo. Emva kwalokhu wabe eseqala esekhumbuza izingane ngonkamisa, wabe esekhuluma ngomsindo ka 'sh'. Uthisha watshela abantwana ukuthi umsindo u 'sh' ungumsindo 'kashukela'. Lokhu kunamathelisa umsindo negama elithile kwakufana nokwakwenziwa ngothisha baseMbalenhle. Waba nale nkulumo-mpendulwano nabafundi bakhe uthisha:

T: Konje sathi bangaki onkamisa esinabo thina

L: Bawu 5, (basho bonke).

T: Bawu 5 njalo nje, abeqi lapha, uyoze ufe bengeqile lapha

*T: Ake sibheke ke imisindo le esebhodini (ebhodini ubhale imisindo ka **sh** engu 5.*

T: Angithi siyayibona le misindo. Ake siyifunde ke

*L: **Sh sh sh sh sh***

*T: Le misindo ayikhulumi-ke ngaphandle konkamisa, kakhulu ngoba engekho unkamisa. Lokhu kusho ukuthi asifake onkamisa ukuze le misindo yethu ikhulume. Uyabafaka onkamisa **a, e, i, o, u**. bese kufundeka kanje: **sha, sha, shi, sho shu**.*

*T: Ake sibheke umsindo ka **sha**: wakiwe yimiphi imisindo?*

L: Umsindo wesoso(s) nomsindo wehawu(h) nomsindo ka 'a'

T: Very good

Lapho sebewuchazile umsindo, kwabe sekulandela ukuba athi abamuphe amagama analo msindo. Lapho bemnikeza la magama, wayewabhala phansi, emva kwalokhu bawafunde bephindelela. Yaqhubeka kanje inkulumo-mpendulwano:

*T: Ake ungiphe igama elinomsindo u **sh***

L: Ushukela

T: Elinye futhi

L: Shushuluza

T: Konje ukwenzenjani ukushushuluza?

L: Kusho ukushushuluza phansi

T; Yebo ushushuluze phansi mhlampe kuze kudabuke ibhulukwe. Elinye futhi

L: Umshanelo

*T: Ukhona impela lo msindo ka **sh**, kodwa manje inkinga ukuthi sekuyimisindo emithathu lena, okwamanje ake sinikeze igama elinemisindo emibili kuphela*

L: Shosholoz

T: Elinye?

L: Ishawa

T: Very good

T: Konje yinto enjani ishaw

L: Into enesisefo

T: Oh, yisisefo, sokuphuma amanzi, sigeza khona eshaweni

Onke amagama abafundi ababemnika wona uthisha wayewabhala ebhodini. Okwalandela lapho uthisha wabe esecela bamuphe imisho enamagama akhiwe ngalo msindo ka 'sh'. Abantwana benza kanjalo. Isibonelo senkulumo-mpendulwano:

T: Ake unginike umusho wakho noma yimuphi ozoba nomsindo kashukela

L: Shwebe ushukela

T: Yini ke leyo, kusho ukuthini lokhu? Ngifuna umusho ozoba nomqondo

L2: Shesha uyothenga amaphilisi

T: Mhlampe kufanele athenge amaphilisi ngoba kwenzenjani

L: Ngoba uyagula

T: Mhlampe umama uthi shesha uyothenga amaphilisi ezinhlungu ngoba ugogo uyagula. Uphethwe yini nje mhlampe?

L: Uphethwe yikhanda

T: Omunye futhi umusho

L: Umama ushiye ingane endlini

T: Konje uma ushiye ingane endlini kungaba nangozini lokho?

L: Bayathula

T: Mhlampe kungaqhamuka izigebengu ziyithathe ingane.

Ake sibheke lana ami ke amagama : shuka, shaya. Ake sakhe ngawo la magama imisho

L: Shuka ingubo iwasheke

T: Ngegama shaya?

L: Shaya ingane

Into yokugcina ngalolu suku uthisha uSbo athi izingane aziyenze kwaba ukuthi athi azizakhele amagama okungawazo analo msindo ka 'sh' amabili, sabe isifundo sesiphela.

6.2.2.2 NGOLWESIBILI

Ngosuku lwesibili uthisha uSbo wakhumbuza abafundi ngezimpawu zokukhanyisa ezinjengongqi (.), ukhefana (.), umbuzi (?), kanye nesibabazo (!). Wabatshela ukuthi lezi zimpawu zisebenza kanjani.

T: Usazikhumbula izimpawu esesizifundile?

L: Uphawu lombuzo(?)

T: Kusho ukuthi sizohlangana nalo lolu phawu lapho sesifunda

T: Yiluphi olunye uphawu

L: Ungqi (.)

T: Lokhu kusho ukuthi ekupheleni komusho sifaka lolu phawu okusho ukuthi umusho uphelile, uma sifunda siyaphumula kakhudlwana uma sibona lolu phawu

T: Asifundeni-ke indaba esencwadini, sifunde njengoba nganitshela

L: Isifundo seven, ikhasi lesi...(bathule...)

T: Ehhe abantu abasazi isiZulu, kuthiwa ikhasi lamashumi amabili nanhlanu

Emva kwalokhu wabanikeza incwadi efanayo yezindaba, wabatshela ukuthi bavule kuliphi ikhasi. Bafunda-ke ebalalele, befunda njengekilasi lonke. Emva kwalokhu wayekhomba umfundi ngamunye ukuba afunde. Emva kokuba befundile, akukho okunye abakwenzayo ngoba isikhathi saphela besafunda ngayedwa. Lapho behluleka khona uthisha wayebasiza, abatshele nendlela yokubiza amagama. Emva kwalokhu uthisha wabe esebuzwa imibuzo esukela endabeni eyayifundiwe:

T: OK...udliwa yini uZizwe?

L: Isisu.

T: Umama kaZizwe yini le ayizamayo?
L: Amakhathakhathana.
T: Yini amakhathakhathana?
L: Umuthi.
T: Ehhe, umuthi, ukuzwe azizwe engcono
T: UZizwe waya yini emtholampilo?
L: Cha akayanga
T: Ehe...kuthiwa lana uZizwe wayechama ini?
L: Kuthiwa uZizwe wayechama igazi
T: Lokhu kusho ukuthi wayebhukude emanzini angcolile
L: Ucabanga ukuthi wayengenwe yini uZizwe, yini eyenza achame igazi
L1: Wayelunywe yinunu
T: Nununi?
L: Mhlampe kwakuyimpukane
T: Impukane?(ehleka)
L: Kwakuyinyoka
T: Uma sibhukuda kwesinye isikhathi sibhukuda emanzini angcolile, kanti lawo manzi anezilwanyana ezincane, lezo zilwane akulula ukuzibona uze usebenzise imicroscope ukuze ukwazi ukuzibona, bese zikungena bese uyagula-ke. Ngamanye amazwi kubabulekile ukuba sibhukude emanzini ahlanzekile. Asifunde-ke futhi...

Lokhu kusho ukuthi othisha basesikoleni iGolide, nakuba begxila emsindweni othile lapho befundisa ukufunda okubhaliwe, banalo ulwazi lokuthi izingane lapho zifunda umbhalo kumele ziwufunde ngenhloso yokuba ziwuqonde. Kodwa okwakumangaza ukuthi uthisha akafundisanga ukuqondisisa, kodwa wahlola ukuqondisisa. Lokhu yinto efanayo neseyake yatholwa nguDurkin eMelika lapho athola khona ukuthi othisha babengafundisi ukuqondisisa nolwazimagama, kodwa babekuhlola lokhu, bebe bengazinikanga isikhathi sokuba bakufundise (Durkin, 1993).

Ngale kwalokhu, ulwazimagama nolwazi lokuhlonza amagama kanye nokulekelela abafundi ukuthi bafunde ngokungangingizi uthisha uSbo akazange azihluphe ngokukufundisa. Abacwaningi abaningi bagcizelela ukuthi okuyiyona nto esemqoka ngokufunda okubhaliwe ukuba owufundayo umbhalo awuqondisise, kodwa ukuze umfundi awuqondisise umbhalo kumele zonke izingxenye ezibalulekile zokufunda okubhaliwe zithuthukiswe, ngaphambi kokuba uthisha aze ahlole ukuthi bayawuqondisisa umbhalo abawufundayo (Coyne *et al*, 2009; Duffy, 2009; Poulton, 2007; Fukkink, Hulstijn & Simis, 2005; Cunningham & Stanovich, 1998; Bester, 2008;

Reading Rockets, 2009; Zimmermann & Hutchins, 2003; Smith & Elley, 1994; Block & Israel, 2005; *Reading Rockets*, 2009; Snowling & Hulme).

Ngale ndlela lokhu kusho ukuthi ingane ayilekeleliwe ngokwenele ukuba ithuthuke ekufundeni okubhaliwe. Abacwaningi bayagcizelela ukuthi lapho elinye lamakhono lingafundisiwe kahle noma linyanyalatiwe, lokho kungaba nomthelela omubi ekuthuthukeni kwengane ekufundeni okubhaliwe (Duffy, 2009; Poulton, 2007; Fukkink, Hulstijn & Simis, 2005; Cunningham & Stanovich, 1998; Bester, 2008).

6.2.2.3 NGOLWESITHATHU

Ngosuku lwesithathu uthisha wathi eqala isifundo wathi abafundi abasho izilandelo, esokuqala sasithi 'Isinamangobe' kanti lapho beqeda lesi wabe esethi mabasho u 'Vuka vuka mfana'. Okwaqapheleka ngalezi zilandelo ukuthi zazingahlobene nomsindo owethuliwe weviki u 'sh'. Lapho beqeda lezi zilandelo uthisha wabe esebakhumbuza ngomsindo ka 'sh' okwakugxilwe kuwo ngoMsombuluko, wathi mabawufunde ngaphandle kukankamisa kuqala, emva kwalokhu wafaka onkamisa, abafundi base beyafunda. Lesi senzo sikhombisa ukuthi uthisha wayengazi ukuthi kungani izingane kufanele zisho lezi zilandelo ngoba zazingenabudlelwano nengqikithi yokufundwayo. Wayelungise amagama emaphepheni asikiwe, ukuze abize umfundi ngamunye ukuba alifunde, maqede alinamathisele ebhodini. Lapho elinamathisela igama, babexoxa ngalo kuqala. Wakwenza lokhu aze aphelela amagama. Lapho esenanyekwe onke ebhodini, wabe esebakhombela wona ukuba bawafunde. Lokhu kukhombisa ukuthi uthisha wayekhuthaza abafundi ukuba bakwazi ukubona/ukuhlonza amagama. Isibonelo senkulumo-mpendulwano aba nayo uthisha nabafundi bakhe lapho ekhombisa igama negama abafundi balifunde:

T: Lithini leli gama?(eveza igama elithi ishoba)

L: Ishoba(besho kanyekanye)

T: Konje yini ishoba

L: Umsila wenkomo

T: Good, lenzani leli ishoba

T: Ishoba,...konje obani abafuye izinkomo emakhaya...uma kuhlatshiwe niwenzenjani umsila?

L: Bayalisika enkomeni uma ihlatshwa bese ubaba elithatha echela ngalo ekhaya

T: Very good omunye uthini

L: Uyasikwa bese kusala lokhu kokuchela egcekeni

T: Ishoba liyasebenza uma sichela egcekeni, futhi lisetshenziswa nayisangoma...isangoma sisebenzisa ishoba , umsila wenkomo ukuze sibhule ngawo.

T: Nanti elinye igama, ake ulifunde ngizwe

L: Ishubhu(befunda bonke)

T: Yini ishubhu?

L: Ishubhu liphuma ethayini lemoto ngaphakathi

L: Yile nto okwenziwa ngayo isihlilingi

T:Yebo ishubhu liphuma ethayini lemoto , kunale nto esasihlilingi, okwenziwa ngayo isihlilingi.

L: Mam, abanye babopha ngalo ipayipi uma liqhumile.

T: Good. Babopha ngalo ipayipi ukuze amanzi angaphumi

T: Funda leli.

L: Ushaka

T: Konje yini ushaka?

L: Ufishi odla abantu

T: Yebo ufishi odla abantu. Uyadliwa yini lo fishi?

L: No thisha

T: Ufishi omkhulu odla abantu

T: Nike niye olwandle

L: Yes teacher

T: Uhlala emanzini ufishi

T: Konje yimuphi omunye ushaka omaziyo

L: Ushaka marine (okuyigama lendawo lapho kukhona imikhiqizo yezinhlanzi kanye nezinhlanzi eziphilayo)

T: Omunye

L: UShaka

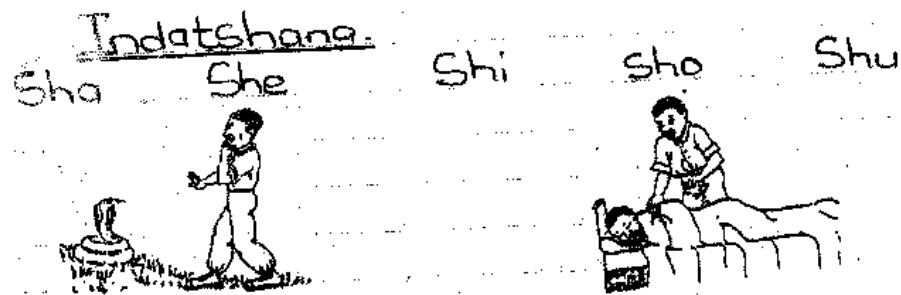
T: Yebo uShaka kwakungumuntu..uye uzwe abanye bethi uShaka kwakuyinkosi yasemashobeni eyayibusa kudala.

Emva kwalokhu wabe esethi mababhale amagama asebhodini enjengoba enjalo ezincwadini zabo zokubhala. Umsindo ka 'sh' kuwo onke amagama wawubhalwe ngombala obomvu kanti ezinye izinhlamvu emagameni zingumbala oluhlaza okwesibhakabhaka. Amagama ayebhalwa yilana: ushukela, isheke, ishidi, ishubhu, ishoba, ushembe, uShaka. Lesi sifundo sikhombisa khona ukuthi uthisha wayefundisa ulwazi lwemisindo/lwezinhlamvu, ukwakhiwa kwamagama kanye nezincazelo zawo, imisho, kanye nezindaba.

6.2.2.4 NGOLWESINE

NgoLwesine uthisha wanika izingane indaba eyayibhalwe ngesandla ephepheni ngepeni elimnyama. Kwakunezithombe ezincanyana phezulu nokwenzeka endabeni. Ngezansi indaba eyayifundwa:

Fig. 14 Indaba eyayifundwa ebangeni lesi-2 eGolide



1. UShange wakhe endaweni yaseShobe
2. Uganwe uma Shibase
3. Bazibula ngamfana ayedwa zwi uShongani
4. Uma Shibase uthumela uShongani esitolo
5. UShongani uyothenga uShukela kodwa lutho ukubuya.
6. Yilapho-ke Sishabasheke sonke sayo-mthungatha.
7. Sithole ukuthi udakiwe.
8. Sishageke kabi ukuzwa ukuthi uthathi lemali ebeyothenga ngayo wazithengela imbaba kamama uneShuwa.
9. Sitha sibuya kwavuka inyoka endleleni yamShaya.
10. Abantu bababaza ishwa elingaka.
11. Samfaka emotweni kamalume uShangase
12. SaShoshoba naye samuyisa esibhedlele e PRINCE Mshiyeni.

Kule ndaba kuyakhombisa ukuthi uthisha wayegxile emsindweni ka 'sh'. Lokhu kubonakala ngamagama amaningi agqamisa ukuthi isifundo sasigxile kulo msindo. Nakuba abacwaningi abanengi (Israel & Duffy, 2009; Joubert *et al*, 2008; Block & Parris, 2008; DeTemple & Snow, 2003; Tracy & Morrow, 2006) begcizelela ubumqoka bezincwadi zezindaba ezinemibala egqamile, ebhalwe ngamagama amakhulu, enezithombe, njalonjalo, kodwa lapha akwenzeki lokho njengoba kuvela kule ndaba engenhla izithombe ezimnyama ezincanyana, nendaba engabhaliwe ngamagama amakhulu. Lokhu kuyakhombisa ukuthi kuncane okungenza ingane ithole uthando lokufunda okubhaliwe nokuba iwufunde ngokuwuqondisisa. Ngaphambi kokuba ziyifunde waba nale nkulumo-mpendulwano.

T: Laphaya esithombeni engininike sona, kunezithombe laphaya, ubani ongaxoxa nje ukuthi ubonani yena laphaya...njengoba kunezithombe eziwu two laphaya

T: Yes Minenhle

L1: Ingane ivusa umama

T: Omunye angathi ubonani?

L2: Ingane ibona inyoka.

T: Omunye angathini?

L3: Ingane icela umama ithi ngicela ungigqokise

L5 Ingane ivusa umkhulu

L: ingane ithi vuka mama kukhona abantu abezayo

T: Omunye uthi ubonani yena?

L: Ingane ivusa umama icela ayithathele ubhakha phezu kuka wadilophu

T: Muphi uwadilophu laphaya?Ngicela nisho into eniyibonayo

L: Ingane ivusa umkhulu

T: Okey, ake siqale kwesokuqala.Nibonani? Singathi sibona kwenzakalani?

L: Inyoka iluma ingane

T: Yebo umfana ulunywa inyoka

T: Inyoka uma ikubona yenze njani konje?

L: iyakuluma

L2: Ikuthifele ngophoyizeni

L3 iyakubamba ikudle izinyawo, bese iyakugwinya

T: Mhlampe ingane ishaywe yinyoka, isiyesaba nje manje

T: Esithombeni sesibili singathini nje konje...ubani ongaqagela ukuthi kwenzakalani esithombeni sesibili

L: Ingane ivusa umama

T: Omunye angathini

L: ingane iyagula

L: Umfana ulele

T: Esithombeni sokuqala ingane ishaywe yinyoka, ngokucabanga kwakho ubani lo olele...kwenzenjani laphaya esithombeni sesibili

L: Kuthuleke

T: Laphaya sibona umfana, ingane elunywe yinyoka le esesithombeni sokuqala, isesibhedlela ngoba ilunywe inyoka, beningakucabangi lokho nina?

Kule ndaba kwacaca ukuthi umsindo uthisha agxile kuwo umsindo ka 'sh' ngoba amagama amaningi ayenawo lo msindo, kanti futhi wawubhalwe ngohlamvu olugqamile. Emva kwalokhu uthisha wabe esebuzwa imibuzo ngomlomo, ngaphambi kokuba athi mabayiphendule ezincwadini zabo ngokwamaqembu. Lokhu kukhombisa ukuthi uthisha wayebahlola abafundi ukuba basiqondile yini isiqephu lesi. Lokhu wakwenza nakuba engachithanga isikhathi esanele ekufundiseni ulwazi lwamagama, nokuba athuthukise ukufunda ngokunganqikazi lapho befunda.

6.2.2..5 NGOLWESIHLANU

Ngosuku lwesihlanu evikini uLwesihlanu, uthisha wathi mabasho inkondlo ethi 'isitimela'. Le nkondlo yayinawo umsindo ka 'sh' ababegxile kuwo ngalelo onto. Babeyisho balingise, belingisela ukukhushuza kwesitimela, sijikajika, sibagwinya, sishona emgodini, sishushuluza sibashiya emakhaya. Babekujabulela lokhu kulingisa abantwana, bekwenza nothisha wabo.

Fig. 15 umlolozelo webanga lesibili eGolide

Isitimela

Khushukhushukhushu,
Pe pe pe nas'isitimela,
Sijikajikeleza,
Sihamba sibagwinya,
Sibuye sibahlanze,
Sishona emgodini,
Sishushuluza njalo,
Sibashiy'emakhaya

Nakuyo le nkondlo, kuyacaca ukuthi uthisha wayefundisa umsindo ka 'sh' okuyiwona ayegxile kuwo. Emva kwalokho wabe esekhipha imisho esikiwe (*sentence strips*)

ngamunye umusho akhombe ingane ukuba iwufunde. Lapho ingane isiwufundile umusho yayiwubhekisa ekilasini ukuba nabafundi abanye bawufunde bese uthisha ewunamathelisa ebhodini. Nasi isibonelo ngezansi:

Fig. 16 Imisho eyayakhiwa ebangeni lesibili eGolide

Imisho	
1.	Angibonanga ukuthi sishone ngakuphi.
2.	Uvele washosholoza wangabonwa muntu.
3.	Ubaba ushaye sengathi isithuli.
4.	Usho nokusho ukuthi akanakuwugibela ugandaganda.
5.	Kumane kwaphendula uShobede ngokushesha.

Sebeqedile, uthisha wabe esethi abayibhale imisho leyo ezincwadini zabo injengoba injalo. Ngale ndlela abazange babhale isibizelo njengasesikoleni iMbalenhle njengoba khona njalo ngoLwesihlanu kubhalwa isibizelo kuwo onke amabanga aphantsi. UJoubert nabanye (2008, p. 128) babeka ukuthi lapho uthisha ehlola ukufunda, ukwenza lokhu ukuze ahlole ukuthi izindlela namasu abewasebenzisa kusebenziseke ngempumelelo yini, nokuthi ingane ifunda ngendlela okulindeleke ukuba ifunde ngayo, futhi iyathuthuka ekufundeni okubhaliwe.

Ngamanye amazwi, ukuhlola ukufunda okubhaliwe kumele uthisha akuhlole ngezindlela ezihambisana nokufunda okubhaliwe, njengoba ngichazile kabanzi ngalokhu esahlukweni sesibili, kodwa kungabi sengathi ubefundiswa ukufunda umbhalo kodwa lapho esehlolwa ahlolwe uikhono lokubhala. Isibonelo, lapho umntwana ehluleka ukufunda okubhaliwe, kusuke kuchaza ukuthi umbhalo awufundayo ungaphezu kwezinga lakhe lokufunda okubhaliwe. Ngaleyo ndlela kuye kufanele anikwe omunye ongaphansi ngokwezinga noma ngokwenzinga lobulukhuni. Lokhu kungenxa yokuthi umntwana nomntwana wehlukile kwabanye, kanti futhi akaqhudelani namuntu lapho efunda okubhaliwe, okusho ukuthi uthisha kumele amlekelele ekutheni aphumelele ngokwakhe, angaqathaniswa nabanye abafundi ekilasini.

Esikoleni iGolide kwangimangaza ukuthi ezinye zaze hluleka ukubhala imisho injengoba ibhaliwe ebhodini. Nakhona lapha uthisha wayekwenza ekubiza ngokuthi yindlela yokuhlola ukufunda okubhaliwe, kodwa ebe ehlola ukubhala kunokuba angathi uhlola ukufunda okubhaliwe kwezingane.

6.3 UKUGOQA NGALE NDIKIMBA

Okwenzekayo kulezi zikole lapho othisha befundisa ukufunda okubhaliwe kuveza isithombe sokuthi othisha bafundisa imisindo ngezindlela ezahlukene. Abanye banamathela kuyo kakhulu, kanti abanye bafundisa izindaba, okuthi kuzo bathole amagama nemisho ethile abazoyifundisa bayichaze, futhi bafundise izingane ukuba zikwazi ukuwabona lawo magama nemisho. Esikoleni iMbalenhle kwabonakala ukuthi lapho othisha befundisa imisindo, abasebenzisi izincwadi zokufunda ezinezithombe ezinemibala, ukuheha abafundi ukuba bathande ukufunda.

Ngaphandle kwalokho, kubonakala sengathi esikoleni iMbalenhle okubalulekile ukuba izingane zazi imisindo, zikwazi ukubhala amagama ngesipelingi esiyiso, zikwazi ukuhlonza amagama, zithuthuke kulwazimagama ezizolusebenzisa ekubhaleni imisho. Lokhu kungakha isithombe enganeni sokuthi ukufunda okubhaliwe kusho ukukwazi ukubhala amagama nemisho, kunokuba kungaba ukukwazi ukufunda indaba, nanoma yimuphi-ke omunye umbhalo ngokuwuqonda. Lokhu abakwenzayo kukodwa kungeke kwayifinyelelisa ingane kokuyiyona njongo yokufunda okubhaliwe, ukuqondisisa umbhalo ewufundayo.

Nakuba ngingaphawula ukuthi yize othisha begxila ekufundiseni imisindo, kodwa uma lokhu kungenziwa ngendlela yokuthi izingane zithuthuke ngokukhula emakhonweni okufunda okubhaliwe kungaba yinto ebalulekile. Ngale ndlela kubalulekile ukuthi izingane zibe nezincwadi zokufunda eziningi ezisezingeni elingangazo, kodwa ehlukene ngokwamazinga obulukhuni, njengoba abacwaningi abaningi bevumelana (Block & Parris, 2008; Block & Israel, 2005; Pressley, 2002; Pressley & Hilden, 2004; Joubert *et al*, 2008). Izindaba ezibhalwe ngesandla akulula ukuthi zidobe uthando lokufunda

okubhaliwe kumfundi. Okwenzeka kulezi zikole akukhombisi ukuthi othisha bayazilekelela izingane ngezinye izingxenywe zokufunda okubhaliwe ezibalulekile, njengokufunda ngokungangingizi nokufunda ngokuqondisisa, kodwa bebe bebhala abantwana ukuthi bayawuqonda yini umbhalo. Kanti ukufundisa imisindo ngale ndlela abayifunda ngayo, akukhombisi inhloso yokuba izingane zibe nothando lokufunda futhi zifunde ngokuwuqonda umbhalo. Kunalokho izingane zenziwa ukuba zikwazi ukupela kunokuba zifunde ngokuqondisisa futhi zithole uthando lokufunda. Lokhu akuyikhuthazi ingane ukuba ibe nogqozi lokuzifundela ngokwayo nanoma yimuphi umbhalo engahlangana nawo ngoba ingafikelwa ukwesaba kokuthi lowo mbhalo unemisindo engayazi engakaze iyifunde, njengoba othisha bazifundisaimisindo namagama kakhulu, kunokuba zifunde imibhalo enhlobonhlobo ukuze zikhuthale ekufundeni okubhaliwe futhi zikuthande.

6.4 IQOQA LESAHLUKO

Kulesi sahluko ngivezile okwakwenzeka emakilasini esiZulu ulimi lwasekhaya lapho kufundiswa abafundi bebanga lesibili ukufunda okubhaliwe. Ngixoxe ngokwakwenzeka kuzo zombili izikole ezaziyingxenywe yocwaningo. Njengoba ngike ngachaza ekuqaleni kulesi sahluko, inhloso yokwenza ucwaningo kuzo zombili lezi zikole, kwabe kungekhona ukuqhathanisa okwenzekayo kuzo lapho kufundiswa ukufunda okubhaliwe, kodwa umcwaningi wabona isidingo sokwenza ucwaningo ezikoleni ezingafani ngokwentuthuko, ikakhulukazi ngokwezidingongqangi. Kodwa umcwaningi wayefuna ukuthola okwenzekayo ezikoleni lapho kufundiswa ukufunda okubhaliwe.

Okutholakele kulezi zikole zombili kuthi akufane, noma-ke kwehluka kwezinye izindawo. Yingakho kuvezwe ngokucacile isithombe sokwenzekayo kuzo zombili lezi zikole ngokwehlukana kule ndikimba. Esahlukweni esilandelayo kuzoxoxwa ngokwenzekayo emakilasini lapho othisha befundisa ukufunda okubhaliwe ebangeni lesithathu kuzo zombili lezi zikole, bese kuxoxwa nangezinye izindikimba ezitholakele ngaphandle kwalena obekukhulunywa ngayo kulesi sahluko, kugxilwe kuwo omabili amabanga futhi kuzo zombili izikole.

ISAPHLUKO 7

ABAKWENZAYO OTHISHA LAPHO BEFUNDISA UKUFUNDA OKUBHALIWE OLIMINI LWASEKHAYA LWESIZULU: INGXENYE YESIBILI

7.3 ISINGENISO

Esahlukweni esedlule ngixoxe ngokuthi othisha bakufundisa kanjani ukufunda okubhaliwe (*reading*) ebangeni lesibili lesiZulu ulimi lwasekhaya. Ngihlele ingxoxo ngaphansi kwezindikimba eziyisithupha, kodwa ngakhuluma ngendikimba eyodwa esahlukweni sesithupha. Kulesi sahluko ngizoxoxa ngabakwenzayo othisha lapho befundisa ukufunda okubhaliwe olimini lwasekhaya lwesiZulu ebangeni lesithathu. Ngizokhuluma ngendikimba yokuqala, ngikhombise ngokwehlukana okwenzeka kulezi zikole (iMbalenhle neGolide) endikimbeni yokuqala kuphela. Ngizobe sengixoxa ngezinye ezilandelayo izindikimba, lapho ngizobe ngingasahlukanisi okwenzeka isikole nesikole noma ikilasi nekilasi. Isizathu salokhu ukuthi kwakungekho mehluko otheni kokwakwenzeka kuwo onke amabanga futhi kuzo zombili izikole kulezi ezinye izindikimba. Kodwa lapho uvela khona umehluko, ngizochaza ngokucacile ukuze kucace ukuthi lokho okungumehluko kwakukusiphi isikole noma kuliphi ibanga. Nakhona lapha ngizobe ngizama ukuphendula umbuzongqangi wesibili othi: Othisha bakufundisa kanjani ukufunda okubhaliwe olimini lwasekhaya lwesiZulu emabangeni aphansi? Kodwa lapha njengoba sengichazile, indikimba yokuqala ibuka kuphela ibanga lesithathu, bese kuthi lezi ezinye izindikimba zididiyele okwenzeka kuzo zombili izikole.

Ulwazi olwasebenza ekuphenduleni lo mbuzo lwatholakala ngokubuka othisha befundisa emakilasini. Kwakusetshenziswa isithwebulizithombe ukuqoqa ulwazi olwabe ludingeka, kanye nokuthathwa kwamanothi ayebhalwa ngesandla ngokwabe kwenzeka. Lokhu kwenzeka ngempumelelo njengoba umcwaningi wayenomsizi, okunguyena owayethwebula izithombe ngesithwebulizithombe esinesiqophamazwi. Isizathu sokuthathwa kwamanothi yize kwakunesithwebulizithombe kwakungenxa yokuthi

umcwaningi wayefuna ukuqiniseka ukuthi okwakwenzeka kwathatheka konke ngenxa yokuthi lapho isithwebulizithombe sasingekuthathe okuthile, amanothi ayezolekelela. Njengoba ngenzile esahlukweni sesithupha, nalapha ngizohlela ingxoxo ngokwezindikimba ezitholakele. Njengoba sengike ngachaza, zimbili izikole ezaziyingxenye yocwaningo, ngizokwenza njengoba ngenzile esahlukweni sesithupha, lapho ngixoxe ngokwehlukana okwenziwa ngothisha endikimbeni yokuqala. Ngizobe sengixoxa ngokuhlanganisa okwenzeka kuzo zombili izikole kwezinye izindikimba. Lokhu kungenxa yokuthi ucwaningo akulona olokuqhathanisa okwenzeka kulezi zikole zombili, njengoba ngichazile esahlukweni sesithupha, kepha umcwaningi wayezama ukuthola ulwazi olwanele njengoba kwakungase kwenzeke kube khona ukuphazamiseka ekuqoqweni kolwazi. Isibonelo; njengokuthi othisha bangabi bikho ngesikhathi ukuqoqwa kolwazi kuqhubeka, kube khona ukuphazamiseka okuthile okungahleliwe, njalunjalo. Nazi izindikimba engizoxoxa ngaphansi kwazo:

- Okufundiswayo: Ukufundiswa kwemisindo; ukwakha, ukuhlonza, nokuchaza amagama; ukufundisa imisho kanye nezindaba.
- Ukusetshenziswa kwezinsizakufundisa.
- Izindlela namasu okufundisa
- Ukusetshenziswa kwesiNgisi
- Lapho kufundelwa khona (*context*)
- Ukuhlola abantwana .

7.4 OTHISHA BAKUFUNDISA KANJANI UKUFUNDA OKUBHALIWE EBANGENI LESITHATHU?

Njengoba ngivezile ngenhla, okwenziwa ngothisha lapho befundisa ukufunda okubhaliwe ebangeni lesithathu kuzoxoxwa ngakho kulandele izindikimba ezitholakele. Kuzoxoxwa ngendikimba yokuqala ngokwehlukana okwenzeka ezikoleni zombili, bese kwezinye izindikimba kudidiyelwa, njengoba ngichazile ngesizathu sokwenza lokhu ngenhla esingenisweni salesi sahluko.

7.2.1 OKUFUNDISWAYO: UKUFUNDISWA KWEMISINDO; UKWAKHA, UKUHLONZA, NOKUCHAZA AMAGAMA; UKUFUNDISA IMISHO KANYE NEZINDABA

Ngizogale ngiveze isendlalelo ngale ndikimba, bese ngixoxa ngokwenzeka esikoleni iMbalenhle. Emva kwalokho ngizoxoxa ngokwenzeka esikoleni iGolide kuyo le ndikimba, bese ngiqhubekela kwezinye izindikimba, lapho ngizobe sengididiyela okwenzeka ezikoleni zombili futhi kuwo omabili amabanga acwaningwayo. Njengoba ngichazile esingenisweni, isizathu salokhu ukuthi wawungekho umehluko otheni kwezinye izindikimba. Kodwa-ke lapho kwakuvela khona umehluko, ngizocacisa. Othisha okuzogxilwa kubo uthisha uZandile waseMbalenhle kanye nothisha uJabu waseGolide.

7.2.1.1 ISENDLALELO

Ebangeni lesithathu esikoleni iMbalenhle, babebabili othisha ababeyingxanye yocwaningo ebangeni lesithathu. Kodwa umcwaningi ukhethe ukuhlaziya okwakwenziwa nguthisha oyedwa ukukhombisa okwenzekayo kuleli banga, nakuba ezochaza lapho kwakuba nomehluko ekwenzeni kwalaba othisha uma kunesidingo. Isizathu ukuthi nabo othisha bebanga lesithathu babenza okusondelene kakhulu, ngenxa yokuthi babexoxisana ngomsebenzi ababezowenza ngaphambi kokuba bafundise. Uthisha okuzohlaziywa akwenzayo lapho efundisa ukufunda okubhaliwe ukhethwe ngoba waba nezifundo zesonto lonke, kanti omunye waba nezine njengoba engabanga bikho ngolunye usuku. Lokhu ngikwenza ukuze kungalahleki isithombe sokwenzekayo, njengoba othisha babechazile ukuthi umsebenzi bawuhlela wenabe nesonto lonke lapho befundisa ukufunda okubhaliwe. Ngaleyo ndlela-ke isithombe engisivezayo esokwenzeka usuku nosuku kule ndikimba. Yingakho nje ngizothatha uthisha kusukela ngoMsombuluko kuze kushaye uLwesihlanu, bese ngibuye ngithatha owasesikoleni iGolide. Lokhu kuzokwenzeka kule ndikimba kuphela, njengoba ngichazile ngenhla.

7.2.1.2 OKWAKWENZEKA ESIKOLENI IMBALENHLE

Njengoba ngichazile ngenhla, ngizoqale ngixoxe ngokwenzeka esikoleni iMbalenhle kusukela ngoMsombuluko kuze kube uLwesihlanu kule ndikimba. Njengoba sengike ngachaza, ngizogxila kakhulu kokwakwenziwa nguthisha uZandile ebangeni lesithathu.

7.2.1.2.1 NGOMSOMBULUKO

Othisha bebanga lesithathu babefundisa ngendlela efanayo neyothisha bebanga lesibili. Umehluko kwakuba ukuthi bona babegxila ekufundiseni umsindo onezinhlamvu ezintathu, njengoba ngesonto lokubabuka befundisa babegxile emsindweni u 'ngw' abawubiza ngomsindo wengwenya. Njengoba bewubiza ngomsindo wengwenya nje yingoba basebenzisa isithombe sengwenya ukwethula lo msindo. Lapho uthisha eqala ukwethula umsindo, ubeka isithombe ebhodini esidwetshe ngesandla, abuze abantwana ukuthi sithombe sini abasibonayo.

Lokhu kukhombisa ukuthi othisha banalo ulwazi ngokuthi uthisha wolimi kumele enze ubudlelwano kumakhono olimi. Isibonelo, lapho abafundi kufanele babuke isithombe, njengaso lesi sengwenya, kumele bacabange futhi baqonde ngokwenzekayo esithombeni. Ngesikhathi becabanga, bayakhuluma basho lokho abakubonayo nabakucabangayo. Ngaleyo ndlela ikhono lokukhuluma liba yingxenyek ekufundeni okubhaliwe. Lokhu kuyahambisana neSitatimende Sikazwelonke Sezifundo (*National Curriculum Statement*) (DoE, 2002), okuwumphumela wesifundo wesi-5: Ukucabanga nokuqonda, ngoba njengoba basuke bebuka isithombe nje, bayacabanga, bahlaziye, baqonde okwenzakalayo. Kodwa-ke okwangimangaza ukuthi lesi sithombe sasetshenziswa kwaphela izinsuku ezintathu silokhu sisebhodini kuwo omabili amakilasi.

Ebangeni lesithathu othisha babengaphindaphindi ukufundisa onkamisa njengasebangeni lesibili. Kanti nemisindo abagxila kuyo yileyo enezinhlamvu ezintathu njengoba sengike ngachaza. Isibonelo, lapho uthisha uZandile eqalisa isifundo sakhe ngosuku lwangoMsombuluko, waba nale nkulumo-mpendulwano nabafundi bakhe:

T: (Ubeka isithombe sengwenya ebhodini esidwetshiwe). Ake nibheke laphaya ebhodini, yini le eniyibonayo? Uhlale phansi uma uphakamisa ungasukumi! Ake sizwe ukuthi uzothi ubonani, yes (ekhomba umfundi ukuba aphenndule).

L: Isibankwa.

T: Hawu! Uthi ubona isibankwa, ake sizwe omunye ukuthi uthini, ngoba engathi kukhona okunye abakubonayo.

L1: Yintulo.

T: Cha akusiyo intulo, angathini omunye?

L2: Unwabu.

T: Hawu! Nisho ukuthi aniboni ukuthi yini?

T: Uthini omunye, nicabanga ukuthi yini?

L3: Ingwenya.

T: Good.

T: Kukhona oyaziyo ingwenya?

L: Yes teacher.

T: Ihlala kuphi?

L: Emanzini.

T: Idlani?

L: Idla abantu.

T: Njengoba iyaye ihlale emanzini nje basuke bekuphi abantu?

T: Omunye angathi idla ini?

L2: Idla ofishi.

T: Yes, idla ofishi phela ngoba nabo bahlala emanzini, nani futhi enye?

L3: Idla nezilwane ezihlala emanzini.

T: Yebo idla nezilwane ezisuke zithi ziyoziphuzela amanzi, yona bese ibona inyama. Uma isisuthi ayidli lutho. Ayifani nabantu bona abadla noma sebesuthi...

Kule nkulumo-mpendulwano kuyacaca ukuthi njengasebangeni lesibili, othisha bafundisa imisindo, njengoba bafunda umsindo u 'ngw' lona abamnamathelisa negama lengwenya. Uma bewuchaza bathi wakhiwe umsindo wenunu (n) nomsindo kagogo (g) nomsindo wewe (w). Uthisha wabuye wabeka esinye isithombe ebhodini. Lesi sasinengwenya, indoda eyayibhalwe ukuthi uNgwenya, kukhona isango. Ngaleli sango uthisha wayenzela ukuba athi uma ebuza ukuthi ikuphi ingidi eyayilenga, abafundi baphendule bathi isesangweni. Lokhu kwakuzokwenza ukuba ubonakale umsindo ka ngw, owawungebonakale uma igama lalisebenza njengebizo 'isango'. Lo mfanekiso wengwenya nendoda enguNgwenya, uthisha waxoxa ngawo nabafundi, kwacaca ukuthi ingwenya yisilwane, kodwa umuntu uNgwenya, futhi isibongo sakhe sibhalwa siqaliswe ngosonhlamvukazi u-N. Kanti-ke negama isango elabe lisesithombeni lalifakwe ngoba linawo lo msindo ka 'ngw' uma lisho indawo. Lokhu kukhombisa ukuthi othisha bagxila emisindweni, ekwakhiweni kwamagama, nasekuchazeni amagama

Nakuba ebangeni lesithathu amagama akhiwa, kodwa kwabonakala ukusetshenziswa kwala magama emshweni kuyiyona nto eyenzeka kakhulu kunasebangeni lesibili, njengoba ebangeni lesithathu kusukela ngawo uMsombuluko, imisho babeyifunda, enamagama anomsindo ka 'ngw' okwakugxilwe kuwo. Lokhu kwakungafani nasebangeni lesibili, lapho kugxilwa khona kakhulu ekwakhiweni kwamagama, okuhambisana nezincazelo zamagama, nokuba abafundi bakwazi ukubona igama elithile. Amagama nemisho ababeyakha yayiba sebhodini, bayifunde ngokuyiphindelela, kufunda abafundi bebonke, bahlukane ngokwamaqembu babuye bafunde ngababili, kuze kufike lapho umfundi efunda ngayedwa. Lapho kuvela igama elisha elakhiwayo, uthisha uyalichaza, alekelele abafundi ukuba baqonde ukuthi igama lelo elani, nokuthi lisho ukuthini. Ngamanye amazwi ukufundwa kwemisindo kuhambisana nokwakhiwa kwamagama nezincazelo zawo, kanye nemisho emifushane. Isibonelo senkulumompendulwano kathisha nabafundi:

T Yimaphi amanye amagama eniwaziyo analo msindo ka-ngw?

L: Amagwegwe.

T: Amagwegwe, hhayi asisho ukuthi amangwengwe phela sifunda u-ngw.

L6: Ingwe.

T: Konje ingwe yisilwane esinjani, futhi idlani?

L7: Inamabala ansundu namhlophe. Inamabala ayizindingilizi, inhle.

T: Idlani?

L: Idla ezinye izilwane.

T: Yebo, idla izilwane nabantu, inolaka kabi. Abantu iyabadla nabo uma ilambile. Ihlala ehlathini.

T: Elinye futhi?

L: UMaNgwane

T: Good, konje uMaNgwane ngoba igama lomuntu libhalwa kanjani?

L: Siqala ngosonhlamvukazi.

T: Elinye?

L: Umango.

T: Umango? Awukho umsindo ka-ngw, kodwa-ke ake sithi ezimangweni.

T: Kukuphi ezimangweni? Yindawo enjani leyo?

T: Kusuke kushiwo kuphi uma kuthiwa ezimangweni?

L: Indawo ekude.

T: Indawo ekude? Uthini omunye?

L: Yindawo enomango noma enezimango eziningi

T: Very good, indawo etshalwe umango omningi uke uzwe nawe uma umuntu ethi hamba uyongikhela umango ezimangweni.

T: Elinye futhi?

L: *Ingwezi.*
T: *Yini leyo? Elinye?*
L: *Ingwemabala.*
T: *INGwemabala yigama lesikole. Libhalwa kanjani?*
L: *Siqala ngosonhlamvukazi ngoba igama lesikole.*
T: *Elinye futhi?*
L: *Engwavuma.*
T: *Konje kukuphi eNgwavuma? Yindawo, ingakuphi leyo ndawo ?*
L: *IseGoli.*
L2: *Ingapha.*
T: *(Uyahleka) Kukuphi ngapha? Le ndawo ingapha kwaZulu, eNyakatho nekwaZulu. Siyezwana?*
L: *Yes teacher.*
T: *Elinye?*
L: *Ingwazi.*
T: *Yini ingwazi?*
L: *Umuntu ogwazayo.*
T: *Hawu (ehleka)! Ngumuntu ogwazayo ingwazi? Yini ingwazi?*
L: *(Ayikho impendulo).*
T: *Umuntu owenza kahle kuthiwa yingwazi, umuntu oyisihlabani. Kukhona futhi negama lesikole okuthiwa kuseNgwekazi. Libhalwa kanjani leli gama?*
L: *Siqala ngosonhlamvukazi.*
T: *Yebo siqala ngosonhlamvukazi ngoba igama lesikole...*

Yaqhubeka ibanga elide le nkulumompendulwano, iqhubeka ngendlela efanayo nevezwe ngenhla. Kodwa lapha ngiveze isithombe sokwakwenzeka ukuze kungaze kugcwele ikhasi ngikhombisa into efanayo. Amagama ayenikezwa ngabafundi, uthisha wawabhala ebhodini aba wuhlu, lapho eseqedile ukubhala uhlu lwala magama, bawafunda ngokuwaphindaphinda. Lokhu kukhombisa ukuthi abakufundayo akusukeli embhalweni ofundwayo (*in context*). Lokhu akuyikhuthazi ingane ukuba isebenzise amakhono ayo okucabanga, izame ukuzakhela isithombe sokwenzekayo embhalweni, njengoba befunda amagama njengohlu kodwa engekho embhalweni. Lokhu akuhambisani nokugcizelelwa ngabacwaningi abaningi, abaveza ukuthi ukufunda okubhaliwe kufanele kube sembhalweni ofundwayo ukuze izingane zizosebenzisa amakhono okucabanga, ziqagele okuzokwenzeka embhalweni eziwufundayo, kuthi ekugcineni zikuqinisekise noma ziziphikise kulokho ebezikuqagelile kumbe ebezicabange ukuthi kuzokwenzeka (Joubert *et al*, 2008; DoE, 2008c; Bharuthram, 2006; Block & Israel, 2005; Duke & Martin, 2008; Duffy, 2009; Levy, 2009; Pardo, 2004).

Lapho sebeqedile ukufunda amagama uthisha wabe esebhala imisho embalwa ukuba abafundi bayifunde. Kule misho umsindo u 'ngw' wawubhalwe ngombala obomvu kodwa ezinye izinhlamvu zamagama zibhalwe ngombala omnyama. emva kwalokho wabe esethi abakhe eyabo imisho. Nasi isibonelo semisho ayibhalayo uthisha ebhodini:

Fig. 17 Imisho eyayakhiwa

Imisho
<ul style="list-style-type: none"> • Umama usebenza eNgwavuma. • UMaNgwane udliwe yingwenya. • Ubaba yingwazi. • Mina ngifunda eNgwekazi. • Umalume ukha umango ezimangweni. • Umkhulu akayesabi ingwe.

7.2.1.2.2 NGOLWESIBILI

Ngosuku lwangoLwesibili uthisha uZandile wayesagxile khona emsindweni ka 'ngw' njengayizolo. Ababekwenza kwakuseyikho ukuthi abafundi bakhe amagama, bewakha besebenzisa amagama anomsindo ka 'ngw'. Lapho bewanikeza amagama, uthisha wayewabhala ebhodini, emva kwalokho bawafunde onke bewaphindelela. Amaningi ala magama kwakuyilawo ayefundwe ngayizolo. Uthisha wayewachaza, kuxoxwe ngawo, kuphinde kwakhiwe ngawo imisho. Waba nale nkulumompendulwano uthisha nabafundi bakhe:

T: Nisakhumbula nje ukuthi yimuphi umsindo ebesifunda ngawo izolo?

L: Izolo besifunda umsindo ka-ngw.

T: Good ishoni nonke.

L: ngw, ngw.

T: Shonini.

L: U-ngw.

T: Very good!

T: Wakhiwa kanjani lo msindo?

L: Wakhiwa umsindo wenunu u-n.

T: Very good!

T: Namuphi futhi?

L: *Nomsindo kagogo u-g.*
T: *Namuphi futhi?*
L: *Nomsindo wewe u-w.*
T: *Very good, konje lo msindo wethu unemisindo emingaki?*
L: *Wakhiwe imisindo emithathu.*
T: *Good, wakhiwe imisindo emithathu okungumsindo wenunu(n), nomsindo kagogo(g) nomsindo wewe(w).*
T: *Ake sibheke la magama asebhodini sifunde.*
L: *UNgwane.*
T: *Elinye?*
L: *eNgwekazi.*
T: *Elinye?*
L: *eNgwavuma.*
T: *Elinye?*
L: *Ingwe.*
T: *Elinye?*
L: *Ingwebu.*
T: *Konje ingwebu itholakala kuphi?*
L: *Otshwaleni.*
T: *Good , siyithola otshwaleni, uma umama ephekile laphayana ekhaya enze utshwala siyayithola ingwebu.*
T: *Elinye?*
L: *Ingwevu.*
T: *Sonke.*
L: *Ingwevu.*
T: *Konje yini ingwevu? Siyithola kuphi?*
L: *Kubantu abadala abangomkhulu.*
T: *Yebo, kubantu abadala-siye sibone izinwele ezimhlophe ekhanda. Noma usemncane uyaba nayo ingwevu phela iyaba ufuzo.*
T: *Elinye?*
L: *Inkulungwane.*
T: *Futhi.*
L: *Inkulungwane.*
T: *Konje yini inkulungwane? Kwi-Maths uma sibala izinombolo, kukhona ama-units kulandele ini?*
L: *Ama-tens.*
T: *Emva kwama-tens?*
L: *Ama-hundreds*
T: *Emva kwama-hundreds?*
L: *Amathousands.*
T: *Yebo.*
T: *Izinkulungwane ama-thousands.*
T: *Konje lithini leli?*
L: *UHlongwane, uHlongwane (abafundi bayaqhubeka nokufunda kanje uthisha ubenza bachaze la magama naye ebalekelela).*
T: *Lithini elilandelayo, la magama siwashilo izolo.*

L: Ingwici.

T: Konje uma uphethwe ingwici wenze njani?

L: Uphuza amanzi.

T: Lithini leli, yes Thabo?

L: Ingwe.

T: Konje sithe inani ingwe emzimbeni?

L: Inamabala.

T: Yes inamabala.

T: Abaphakamise abanye, angaphakamisi oseke waphakamisa...

Kule nkulumo mpendulwano engenhla, kuyakhombisa ukuthi uthisha uZandile usagxile kuwona umsindo ka 'ngw' futhi okusemqoka kulesi sifundo ukuba abafundi bazi amagama analo msindo ka 'ngw'. Emva kwalokhu uthisha wabe esekhipha amagama asemaphepheni asikiwe, wacela abafundi ukuba banamathelise amagama asemaphepheni asikiwe maqondana namagama afana nawo abhalwe ngoshoki ebhodini, okungamagama ababekade bewafunda kusukela ngayizolo. Isibonelo, uthisha uZandile wathi:

Ok-ke izolo ngininike amagama ngathi hambani niyowafunda. Uzothatha-ke manje igama elisephepheni ulibeke uliqondanise naleli elibhalwe ngoshoki, ngamanye amazwi uzothatha elifana nalo. Ngizokhomba umuntu eze ezosiqondanisela la magama. Phakamisa isandla. Uma eselifakile uzolifunda bese nathi siyalifunda njengekilasi. Uma kusekhona ome la ngaphambili asiphakamisi ngoba siyamphazamisa.

Emva kwalokhu uthisha wabe esediliza amagama asephepheni eshiya ambalwa, kanye nalawo asebhodini abhalwe ngoshoki wabe esethi abakhe ngawo imisho ngoba base bewazi ukuthi athini futhi achaza ukuthini. Nasi isibonelo semisho eyabhalwa abafundi:

Fig. 18 Imisho eyayifundwa

Imisho

1. **Ingwenya** ngiyayesaba.
2. **Ingwenya** ihlala emanzini
3. **Esangweni** kukhona ingidi
4. **Ingwe** idla ngamabala
5. Umkhulu un**engwe**vu ekhanda
6. Ingane iphethwe **ingwici**

Uma umfundi esewakhile umusho wayembiza ukuthi azokhomba igama alisebenzisile ukwakha umusho wakhe. Uthisha wathola ukuthi abanye abafundi babakhe imisho ngamagama abangakwazi ukuwakhomba ebhodini. Lapho bewafunda bengaphimisi kahle izinhlamvu, uthisha wayebasiza ngempimiso eyiyo la magama. Lokhu kukhombisa ukuthi abanye abafundi babengaqondi ngokwabe kwenzeka ekilasini, belahlekile. Isizathu salokhu ukuthi isifundo sasingenanhloso yokufunda okubhaliwe. Kwamangalisa ukuthi nanxa uthisha echitha isikhathi esiningi efundisa imisindo nokwakhiwa kwamagama, kanjalo nokukwazi ukuwabona emshweni, kodwa abanye abafundi babengazi nokuthi lidumephi, nakuba abanye babekwazi ukukwenza lokhu ngempumelelo.

Uthisha wabe esethatha imisho yabafundi wayibuka. Esekwenzile lokhu wabe esethi abafundi mabathathe izincwadi zabo zokubhala umsebenzi wasekhaya babhale umsebenzi. Kulo msebenzi kwakuyimisho ababezoyigcwalisa ngegama elinomsindo ka 'ngw', besebenzisa amagama ababekade bewafunda. Wathi:

Thatha-ke *i-homework book* yakho. Uzobe-ke usubhala le misho ekade siyenza. Angizukulifaka igama lelo elino '**ngw**', wena-ke uzobe usulifakela ukuze ngibone ukuthi usalikhumbula yini, ukuze kube umusho onomqondo ophelele. Ukhumbule futhi ukuthi ekuqaleni komusho siqala ngohlamvu olukhulu. Niyezwa?

Kule nkulumo engenhla, kuyacaca ukuthi uthisha wayezama ukuba abafundi bafake ekhanda amagama ababekade bewafunda, ngamanye amazwi kube sekhanda ukuthi abhalwa kanjani. Nangalo lolu suku abafundi abazange bafunde umbhalo, babakha wona amagama, beqedela nemisho. Lokhu kukhombisa ukuthi othisha bahambela kude nenhloso yokufunda okubhaliwe, ukufunda umbhalo ngokuwuqondisisa. Ngezansi ithebula elikhombisa imisho abafundi ababeyibhala okwakufanele bayigcwalise ngegama elinomsindo ka 'ngw':

Fig. 19 Imisho eyayigcwaliswa ngabafundi bebanga lesithathu

Gcwalisa ngegama elino ngw

Umkhulu **unengwevu** ekhanda.

- 1 ----- ihlala emanzini.
- 2 ----- wakhe eduze nomfula.
- 3 ----- idla ngamabala.
- 4 Ingane iphethwe-----.
- 5 Kukhona ingidi-----.

Amagama ababekhethe kuwo yilawa: **ingwenya, uNgwane, ingwe, ingwici, esangweni.**

7.2.1.2.3 NGOLWESITHATHU

Ngosuku lwesithathu uthisha wathi eqeda ukubingelela abafundi wabe esenamathisela amagama abhalwe emaphepheni asikiwe ebhodini. Ngakwelinye icala uthisha wabhala imisho. Wabe esethi mabayifunde bayigcwalise ngamagama afanele. Le misho yayizoqedelwa ngamagama anomsindo ka 'ngw'. Emva kwalokhu wabe esekhumbuza abantwana ngengwenya ababekade bexoxe ngayo kusukela ngoMsombuluko:

*T: Ake nisho-ke yini eniyikhumbulayo kulokhu ebesikufunda ng**engwenya**?
(Abafundi bayaphendula)*

*L: **Ingwenya** ihlala emanzini.*

*L: I**ingwenya** zidla izinhlanzi nezinye izilwane.*

L: Nabantu iyabadla uma ilambile noma uma bewela umfula.

Emva kwalokhu uthisha wabe esetshela abafundi ukuba bakhiphe izindaba zabo ezikhuluma ngengwenya, okuyindaba eyabe ibhalwe nguthisha ngesandla ephepheni yabe seyikopishelwa abafundi. Iqembu neqembu lalinayo indaba. Yayinemisho embalwa le ndaba futhi kuyindaba efanayo kuwo onke amaqembu. Uthisha wabafundela kuqala abafundi. Wayefunda umusho angawuqedeli, bona bese beqedela. Yaze yaphela indaba kwenzeka kanjalo. Emva kwalokho uthisha watshela abafundi ukuba bafunde bonke njengekilasi. Babuye bafunda ngabane, ngababili, kwaze kwagcina befunda ngayedwa.

Lapho befunda, umfundi wayefunda umusho noma imisho emibili uthisha bese emmisa kuqhubeke omunye lapho agcine khona.

7.2.1.2.4 NGOLWESINE

Emva kokuba uthisha uZandile ebingelelene nabafundi bakhe waba nale nkulumo-mpendulwano:

T: Konje yimuphi umsindo esiwenzayo kuleli sonto?

T: Ake ungikhumbuze uyazi mina sengiwukhohliwe, yes Thembeke.

L: U-ngw.

T: Yebo, ngu-ngw, oyedwa ngicela asukume eze ebhodini azongikhombisa lo msindo esifunda ngawo kuleli sonto.

L: (asukume awukhomba lo msindo, uma ewukhomba uyawufunda)

T: Konje yiliphi igama ebeligqamile endabeni yethu?

L: Ingwenya.

T: Sukumani nizofunda la magama asebhodini.

T: OK, kuhle-ke. Namhlanje sizokwenza imisho ngala magama ebesiwenza, kodwa ngaphambi kwalokho-ke sizofunda amagama kuqala. Ngizoqala ngaleli qembu (uthisha uhlukanisa ikilasi liba amaqembu amabili).

L: Iqembu liza ngaphambili ukuzofunda (uthisha usebenzisa induku ukukhomba amagama afundwayo, aphinde abasize ngezincazelo zala magama, ebasiza nangokuphimisa kahle amagama. Igama lalifundwa kabili yiqembu, bese uthisha ekhomba abafundi abambalwa ngamunye ukuba alifunde.

T: Lapho befunda igama elithi uNgwane, uthisha wababuza ukuthi kungani ebhale u-N ngohlamvu olukhulu.

L: Yingoba isibongo somuntu.

T: Good, yingoba isibongo somuntu.

T: Ake sibheke-ke manje la magama akade siwafunda siqedela ngawo le misho esebhodini. Awuzukufaka umsindo kuphela kodwa uzofaka igama eliphelele.

Kuyabonakala kule ngxoxo engenhla ukuthi into edingidwayo ngumsindo ka 'ngw' kanti futhi ukufunda amagama nokuwachaza nokwakha ngawo imisho yizona zinto okugxilwe kuzo kulesi sifundo. Uthisha wayebuye abakhumbuze ukusebenza kwezimpawu zokukhanyisa ezinjengongqi, ukhefana, umbuzi, nesibabazo. Ngale kwalokhu, wayebakhumbuza ukuthi ekuqaleni komusho kuqaliswa ngosonhlamvukazi. Kanti nalapho kuyigama lomuntu noma lesikole noma lendawo uthisha wayebakhumbuza ukuthi lokhu kuqaliswa ngosonhlamvukazi. Wakwenza lokhu uthisha namaqembu

amabili ayewahlukanisile ekilasini. Emva kwalokho wabe esebanikeza imisho ukuba bayigcwalise ezincwadini zabo, wabanika amagama ababezogcwalisa ngawo:

Fig. 20 Imisho eyayigcwaliswa

Gcwalisa imisho ngegama elifanele

- 1.-----ihlala emanzini.
2. ----- wakhe eduze nomfula.
3. Ingane iphethwe -----.
4. Kukhona ingidi -----.
5. ----- idla ngamabala.
6. Umkhulu ----- ekhanda.
7. Izingubo ----- umama.
8. Umfundisi----- ngeculo.
9. ----- imali eningi.
10. Izinkomo-----ubisi.

Khetha: u**N**gwane, **ing**webu, **ing**wevu, inkulungwane,
u**H**longwane, **ing**wenya, **ing**we, **ling**wa, amangwevu, **theng**wa,
ingwici, esangweni, **lind**wa.

Kula magama ababekhetha kuwo abafundi kwakukhona elilodwa elalingahambisani namanye ngoba lona lalingenawo umsindo ka 'ngw'. Lelo kwakuyigama elithi 'lindwa' njengoba ekhonjisiwe ngenhla. Kwabonakala ukuthi uthisha wayelifake ngamabomu ukuze abone ukuthi abafundi bazokwazi yini ukubona ukuthi lehlukile kwamanye. Uthisha wabe esebuza abantwana ukuthi bayalibona yini igama elalingafani namanye. Balibona. Wabe esebatshela ukuba basho uma kunegama abangalazi futhi bengazi nencazelo yalo ngoba akufanele kuze kushaye usuku lwangakusasa ngoLwesihlanu lapho kubhalwa khona isibizelo kukhona umfundi onegama angalazi ukuthi lithini nokuthi lichaza ukuthini. Lokhu kukhombisa ukuthi uthisha wayefundisa abantwana ulwazi lokuhlonza amagama nokuthi akheka kanjani, kanjalo futhi nolwazi lwemisindo noma lwezimelamsindo.

7.2.1.2.5 NGOLWESIHLANU

Ngalolu suku uthisha waqale wabingelela abafundi, babuzana impilo, wabe esebatshelela ukuthi babengezukuza ngaphambili ebhodini ukuzofunda ngoba ikilasi laligcwele ngaleli langa. Isizathu ukuthi kwakunabafundi bakazakwabo owayengekho. Nansi inkulumbo-mpendulwano eyaba khona:

T: Ok-ke. Konje yimuphi umsindo esiwufunde kuleli sonto?

L: Umsindo kanana(n), nomsindo kagogo(g) nomsindo wewe(w).

T: Yebo, umsindo kanana(n) nomsindo kagogo(g), nomsindo wewe(w), bese sithi msindo muni-ke lowo, shono.

L: ngw,ngw,ngw

T: Asizukuza phambili ngoba sibaningi amagama sizowufunda sihleli phansi.

T: Namhlanje-ke asizukufunda ngamaqembu, ngizobiza umfundi afunde igama engilikhombayo ebhodini, ngoba sizobhala isipelingi ngamagama asebhodini.

Kule nkulumbo-mpendulwano kuyakhombisa ukuthi umsindo ka 'ngw' yiwona uthisha ayegxile kuwo nangalo lolu suku. Kanti kwakuzolandela ukupelwa kwamagama. Bafunda abafundi amagama ayesebhodini behleli phansi, baqeda lapho wabe esebiza isibizelo samagama ayishumi, ayelandelwa umusho owodwa:

Fig. 21 Isibizelo samagama nomusho owodwa

Amagama esibizelo

uNgwane, ingwebu, ingwevu, inkulungwane, uHlongwane, ingwenya, thengwa, esangweni, ingwe.

Umusho: Ingwe idla ngamabala

Kuleli thebula elingenhla, kuyafakazeleka ukuthi isipelingi nokubhalwa komusho yizona zinto okwakugxilwe kuzo ngosuku lwangoLwesihlanu. Lapho eseqedile lokhu, watshela abafundi ukuba bavale izincwadi zabo ngoba base bezokwenza enye into ehlukile. Uthisha wabe eseqala isifundo esisha esebafundisa ngebizo. Wababuza ukuthi ibizo liyini, wacela izibonelo zamagama angamabizo. Lapho bewanikeza wayewabhala

ebhodini, bese ethi abakhe imisho ngawo. Uthisha watshela abafundi ukuthi badwebele amagama angamabizo kule misho. Kwakwenzeka kube namabizo amabili emshweni owodwa kodwa uthisha wayengakhulumi ngelesibili ibizo. Nalapho kwakungundaweni osukela ebizweni, uthisha wayetshela abafundi ukuthi yibizo.

Okwaqapheleka ukuthi le misho ababeyenza yayingasenawo umsindo ka ‘ngw’ ababekade bewufunda lonke isonto. Kanti lokhu kuveza umqondo wokuthi uthisha waba nezifundo ezimbili esifundweni esisodwa. Ngikusho lokhu ngoba isigaba sokuqala sesifundo kwakungukubhala isibizelo. Lapho sesiphelile uthisha wabe esethula isifundo esisha, okuyibizo, okwakungenabudlelwano nomsebenzi owawukade wenziwa. Ngikusho lokhu ngoba amagama angamabizo ayenziwa alikho nelilodwa elalinomsindo ka ‘ngw’. Lokhu kukhombisa khona ukuthi uthisha akwenzayo kunokuziphikisa, njengoba wayethe ugxila emsindweni owodwa iviki lonke. Lokhu kufakazelwa nangamazwi awasho ngesikhathi abafundi sebebhalile isibizelo babhala nomusho othi ‘Ingwe idla ngamabala’. Uthisha wathi:

Ama-leaders ethu awangiqoqele *ama-exercise* bese nivala imilomo siqhubeke nokufunda. Vala *i-exercise* uma usuqedile. Asedlule lapho. Konje sithe yini ibizo?

Le nkulumo ecashunwe ngenhla ikhombisa ukuthi saphela isifundo sokuqala, kwangena isifundo esisha njengoba uthisha wabe esethula isifundo esehlukile kulokhu ayekade ekwenza. Lokhu kwakungadala inkinga ezinganeni, zingazi ukuthi yini injongo yesifundo sosuku. Isibonelo semisho ababeyibhala:

Fig. 22 Imisho

Dwebela ibizo kule misho elandelayo

Ugogo uphuza itiye.
 Inyoni iyandiza
 Umoya wami udangele.
 Inja yami idla uphuthu.
 Mina ngidlala ibhola.
 Umama uthela ubisi etiyeni

7.2.1.3 OKWAKWENZEKA ESIKOLENI IGOLIDE

Wayeyedwa uthisha owayeyingxenywe yocwaningo ebangeni lesithathu kulesi sikole, njengakhona ebangeni lesibili. Nakhona lapha izifundo zazihlelwe zenaba nesonto lonke, njengoba wayechazile uthisha ukuthi uwuhlela kanjani umsebenzi wesonto lonke. Ngezansi kuzokwethulwa okwakwenzeka ngesikhathi uthisha uNtombifuthi efundisa ibanga lesithathu usuku nosuku.

7.2.1.3.1 NGOMSOMBULUKO

Kwatholakala umehluko lapho umcwaningi ebuka uthisha uNtombifuthi wasesikoleni iGolide efundisa ukufunda okubhaliwe ebangeni lesithathu njengoba ayekwenzeka kwakungafani nokwenza kothisha basesikoleni iMbalenhle. Uthisha waseGolide wayengagxilile emsindweni owodwa nakuba wayeyifundisa imisindo. Lwalungekho uhlamvu kumbe umsindo owawugqamile noma okwakugxilwe kuwo ebangeni lesithathu. Lokhu kwakwenzeka uma igama elisendabeni abazoyifunda linemisindo ethile uthisha afuna ukuyigcizelela. Uthisha uNtombifuthi wayefundisa ukufunda okubhaliwe ngezindaba. Wayebaxoxela indaba abazoyifunda kwesinye isikhathi. Wayebuye abafundele futhi indaba ngaphambi kokuthi bayifunde bona ngokwabo. Izindaba lezo zazisencwadini eyayifundwa yiwo wonke umfundi ekilasini, futhi zazinezithombe ezinemibala egqamile, zibhalwe ngamagama amakhulu. Incwadi leyo yezindaba kwakuyiyona ncwadi eyayifundwa ebangeni lesithathu, zazingekho ezinye ekilasini.

Lokhu kwenza kukathisha uNtombifuthi kukhombisa ukuthi unalo ulwazi lokuthi amakhono olimi kumele abe nobudlelwano ukuze ingane ithuthuke ekufundeni ulimi, njengoba lapha wayenza ubudlelwano nekhono lokulalela, njengoba abafundi babelalela ngesikhathi exoxa indaba nalapho ebafundela belalele. Nokho-ke kwaqapheleka ukuthi nanxa wayexhumanisa ikhono lokulalela nelokufunda okubhaliwe, kodwa wayengalinaki ikhono lokukhuluma nelokubhala uma efundisa izindaba. Isibonelo, wayenganiki abafundi ithuba ukuba baxoxe indaba ngokwabo esondelene nendaba ababezoyifunda, kumbe abenze bakhulume ngokusondelene nengqikithi yendaba ababezoyifunda, ukuze kube nokuxhumana nekhono lokukhuluma. Kanjalo nekhono lokubhala, lalingenabo

ubudlelwano nokufundwa kombhalo, ngaphandle kokuthi okubhalwayo kwabe kuyisibizelo kanye nokubhalwa kwemisho emifushane eyayiqedelwa ngegama ababekade belifunda emaphepheni asikiwe, futhi kumbe livele likhona ebhodini.

Nakuba wayefundisa ngezindaba, wayeba nawo amagama ayesuke ewabhale emaphepheni asikiwe (*flash cards*) nemisho esikiwe (*sentences strips*). Kulawo magama nemisho wayegxila emisindweni enezinhlamvu ezimbili noma ezintathu, futhi okungamagama ayesuke ezotholakala endabeni eyayizofundwa. Leyo misindo namagama nemisho ayegxile kukho uthisha, kwakuyilokho ayebona kungabadida abafundi lapho sebengena endabeni. Imisindo wayeyiphimisa, afundise abantwana ukubizwa kwayo, enze amagama anezibonelo ngayo. Kodwa umehluko ukuthi kwakungabi umsindo ofanayo agxila kuwo njengaseMbalenhle.

Okwaqapheleka ukuthi ngosuku lwangoMsombuluko uthisha waqalisa isifundo ngokuthi abakhumbuze izimpawu zokukhanyisa. Wabakhumbuza ngophawu lukangqi, ukhefana, umbuzo, kanye nesibabazo, ebakhumbuza ukuthi zisebenza kanjani lezi zimpawu. Emva kwalokho wabe esebhala ebhodini amagama amane kanye namagama ayizibabazo: uDube, uNkawu, uBhejane, izimpondo, Wo! He! Wathi abafundi abafunde la magama. Wayebabuza ngalelo nangalelo, kuxoxwe ngalo. Isibonelo:

T: Sithi yini lolu phawu (ubhala ungqi ebhodini).

L: Ifull stop.

T: NgesiZulu sithi ungqi.

T: Luyakhuluma lolu phawu, luthi uma ufunda indaba wahlangana nalo thula phela uphumule isikhashana. Lolu? (ekhomba uphawu lokubuza).

L: (Abafundi bathule)

T: Uphawu lokubuza lolu, lapho ufunda indaba uyabuza.

T: Ake sibheke ke lezi zimpawu: lolu sithi yini? (ebhala uphawu lokubabaza).

T: Isibabazo ngoba uphawu lokubabaza. Lolu ? uphawu lokubuza, uma ubuza, uyakhombisa ukuthi umbuzo.

T: Olunye uphawu (ukhefana) lokhu kuchaza ukuthi uma ufunda uyathula kancane, uthule isikhashana esifushane uma ufunda uthi gozololo kanti uma ubona ungqi uthula isikhashana.

T: Lolu (.) ungqi, lokhu kusho ukuthi uma ufunda uthula isikhathi esijana uma ufika kulolu phawu.

T: Ake sibheke-ke laphaya, uyabona ukuthi lithini leli gama? Lithini?

L: UDube .

T: Siyabona ukuthi yisibongo somuntu lesi. Uma kuyisibongo somuntu sisebenzisa ini konje ekuqaleni?

L: Sifaka i-capital letter.

T: Nase niba ngabelungu kangaka siqala ngosonhlamvukazi shonini. Sonke.

L: Siqala ngosonhlamvukazi.

T: Funda leli futhi: izilwane.

L: Izilwane. Sonke.

T: Funda bo!

T: Funda leli futhi.

L: Ubhejane.

T: Sonke.

L: Ubhejane.

T: Siyamazi ubhejane?

L: Yes thisha.

T: Konje ubhejane yisilwane esinjani?

L: Esikhulu.

T: Ehhe sikhulu, sinezimpondo ezimbili ekhaleni.

T: Funda elilandelayo.

L: Hambani.

T: Sonke.

L: Hambani.

T: Funda leli futhi.

L: Wo! He!

T: Sonke.

L: Wo He!

T: Konje ngithe uma ubona lolu phawu wenze njani?

L: Uyababaza.

T: Funda leli futhi.

L: Izimpondo.

T: Funda futhi.

L: Izimpondo.

T: Niyazazi izimpondo?

L: Yes thisha.

T: Izimpondo zimila kumuntu, zimila esilwaneni?

L: Zimila esilwaneni.

T: Konje yini enye enezimpondo?

LI: Inkomo.

T: Yebo, inkomo, nani futhi enye?

L: Imbuzi.

T: Very good nembuzi, okusho ukuthi niyazazi izimpondo.

T: Funda leli futhi.

L: Wenzeni.

T: Uyaxoxa noma uyabuza uma esho kanje?

L: Uyabuza.

T: Ehhe, usebenzisa uphawu lokubuza ngoba uyabuza.

T: Ake siphinde siwafunde sonke futhi amagama.

L: (Abafundi bafunda onke amagama asohlwini).

Le nkulumo engenhla iyakhombisa ukuthi uthisha wayefundisa izimpawu zokubhala, emva kwalokho wachazela abafundi amagama. Lapho eseqedile uthisha wanika abafundi izincwadi zezindaba ezimfushane enezithombe ebhalwe ngamagama amakhulu. Umfundi nomfundi wayenencwadi yakhe ngoba zazibenele ekilasini, kwazise kwabe kuyikilasi elingelikhulu, elinabafundi abangama-33. Wabe esebafundela-ke indaba uthisha, ethi abamlalele ukuthi ufunda kanjani. Lokhu kukhombisa ukuthi uthisha uyazi ukuthi kumele enze ubudlelwano phakathi kokufunda okubhaliwe namanye amakhono olimi, njengoba ngenkathi efunda abafundi babelalele, nakuba kungesiwo onke awanakayo (Bheka iseleko se-12 ekhasini lama-363). Wabe esebabuza imibuzo mayelana nendaba abakade beyilalele.

T: Siyizwile indaba na? Ikhuluma ngobani?

L: Ikhuluma ngoNkawu noDube.

T: Good. That's right.

T: Ikhombisa ukuthi abantu ababenjani laba? Abantu ababehlala befisa ukuya endaweni kodwa bengabizwanga.

T: Nawe-ke ngizothanda ukuthi ufunde, uze ugcine laphaya 'kuhambani', ukuze nawe uzwe ukuthi indaba imnandi kanjani.

L: (Abafundi bayafunda indaba. Bafunda benensa, uthisha uyabamisa, uyabatshela ukuba bahloniphe izimpawu zokubhala. Uyabafundela lowo musho ebalungisa).

T: Khumbula ukuthi lolu phawu oluyichashaza lusho ukuthi thula isikhashana uphumule. Lolu olungu dwi chasha, lusho ukuthi babaza (ubakhumbuza zonke izimpawu ukuthi zisebenza kanjani).

T: Indaba yethu ukuze izwakale ibe mnandi sigada izimpawu, asifundeni futhi.

L: (Bayafunda-ke futhi abafundi. Bafunda ngokubala amagama).

T: (Lapho bengahloniphanga uphawu uyabakhumbuza ukuthi baluhloniphe).

T: Ake siqale phansi-ke manje, sikhombise impilo, sizame ukufunda sisheshe kancane.

Kule nkulumo-mpendulwano, kuyacaca ukuthi uthisha wayegxile ezimpawini zokubhala. Lapho babefunde abangaluhlonipha uphawu, wayebamisa abatshele ukuthi kumele bafunde kanjani, futhi baphimise kanjani izinhlamvu zamagama. Lapho sebeqedile babe sebefunda ngokwamaqembu, kwagcina ngokuthi kufunde umfundi ngayedwa. Sebeqedile uthisha waphinda wababuza imibuzo eminye esebenzisa sona lesi siqephu:

T: Obani abantu abayinkinga lapha kule ndaba?

L: UDube noNkawu.
T: uDube noNkawu.
T: Yini babe yinkinga bona bobabili?
L: Babengenazo izimpondo.
T: Yebo abanazo izimpondo.
T: Kanti kwakufuneka abantu abanjani?
L: Abanezimpondo.
T: Babemenyiwe yini lapha edilini?
L: Cha babengamenyiwe
T: Benza kanjani ukuze bagcine bengenile edilini?
L: Bafakela izimpondo.
T: Yes bafakela izimpondo.
T: Obani ababedansa kakhulu lapha edilini?
L: Yibona oDube noNkawu.
T: Yebo, yibona bobabili uDube noNkawu, bona kanye laba ababengamenyiwe.
T: Konje babenze kanjani ukuthi kungabonakali ukuthi abanazo izimpondo?
L: Bazifakela.
T: Baze babonakala kanjani ukuthi akusizo izimpondo zangempela lezi?
L: Zawa izimpondo zabo ngoba babedansa kakhulu.
T: OK -ke bangani. Ake uze-ke uzongibhalela lapha ebhodini igama engizolibiza. Ngizobiza umuntu azolibhala lapha ebhodini igama.

Kule nkulumompendulwano engenhla, kuvela ukuthi uthisha wayehlola ukuthi bayiqondile yini indaba ababekade beyifunda. Lokhu wayekwenza ngokubabuza imibuzo ngomlomo, bengabhali. Emva kwalokho wabe esethi ababhale la magama alandelayo ebhodini:

Fig. 23 Amagama ayebhalwa yizingane ebhodini

- uDube
- ukudansa
- uBhejane
- uNkawu
- izilwane
- Hambani
- Izimpondo
- Wo! He!
- Idili

7.2.1.3.2 NGOLWESIBILI

Ngosuku lwangoLwesibili uthisha waqale wababuza imibuzo ngendaba ababekade beyifunda ngayizolo. Wabe eseqala efundisa amagama ayezotholakala endabeni ababezoyifunda (Bheka iseleko se-13 ekhasini lama-369 ezelekweni ngemuva). La magama wayewachaza ngalinye ebuza abafundi ngawo. Amanye babewazi amanye bengawazi, wase eyawachaza-ke lawo abangawazi. Wayebakhombela ngenduku ebhodini lapho kufundwa la magama, bawafunde beyikilasi, abuye athi abafunde ngayedwa. Waqala kanje uthisha uNtombifuthi:

T: So now asiqale-ke indaba entsha ngoba le yayizolo isiphelile, kodwa asiqale ngokufunda amagama esizohlangana nawo kule ndaba. Asiwafunde-ke.

L: Indoda.

T: Konje yini indoda, indoda umuntu onjani?

L: Umuntu owubaba.

T: Yebo, konje yiliphi igama eliphikisa indoda?

L: Indodakazi.

T: Cha indodakazi yingane yentombazane.

L2: Inkosikazi.

T: Yebo.

T: Asifunde elilandelayo.

L: Indodana.

T: Konje yini indodana? Indodana umuntu onjani?

L: (Kuthulekile)

T: Indodana ingane yasekhaya yomfana. Nami nginayo indodana eyodwa. Umngani wami unamadodana amabili, indodana uma iyodwa, amadodana uma emabili.

T: Leli.

L: Umndeni.

T: Konje yini umndeni...umndeni yilapho sithola khona ubaba nomama nezingane, bonke labo bakha umndeni.

T: Leli.

L: Obhasikidi.

T: Obhasikidi sifaka kubo izimpahla, kungenzeka kube izimpahla, noma ukudla. Leli?

L: Ingane.

T: Yebo ingane, engani nathi siyizo izingane. Ingane kungaba ebelethwayo, noma kube yingane engangani.

T: Elinye.

L: Ubusuku.

T: Ehhe, ebusuku, konje senzani ebusuku.

L: Siyalala.

T: Simbathani ebusuku?

L: Izingubo.

T: Ehhene izingubo zokulala, noma isiphuku ngoba sona sifudumele, ikakhulukazi uma kumakhaza. Kuba makhaza ikakhulukazi ebusika.

Kule nkulumompendulwano engenhla, kuvela ukuthi uthisha wayefundisa amagama abafundi okwakufanele bawazi. Isizathu kwakungukuthi babezohlangana nawo endabeni eyayizofundwa. Kodwa-ke, nakuba abafundi bakhombisa ukungabi nalo ulwazi ngamanye ala magama, njengamagama athi isiphuku, umyeni, indodakazi; uthisha akazange achithe isikhathi ngokubachazela ngala magama, kodwa wavele ‘wabatshela’ nje ngawo, wanikeza izincazelo zawo, akangenza isiqiniseko sokuthi izingane ziyawaqonda futhi zingawasebenzisa kanjani zona ngokwazo. Ingxoxo yaqhubeka, uthisha echaza ngalinye kula magama. Lapho bewafunda, wayebakhuthaza ukuthi bawafunde ngokunensa, bawaphindaphinde ukuze imisindo yonke esegameni negama abafundi bayiphimise kahle futhi bakwazi ukuyibona. Uthisha wayewabhale emaphepheni asikiwe amagama ayefuna ukuba abafundi bawazi. Nanka lawo magama:

Fig. 24 Amagama ayefundwa, echazwa ekilasini

Indoda, indodakazi, indodana, umkhwenyana, umndeni, ingane, obhasikidi, ubuhlalu, isiphuku, izimbiza, imigexo, umyeni, izingubo, ubusuku, obubandayo, umakoti, bantshontsha, batshelana, basebusika, siyagodola

Okusemqoka okuqaphelekayo ukuthi uthisha ufundisa izincazelo zamagama ngaphambi kokuthi indaba ifundwe. Lolu lwazi lwezincazelo zamagama lwaluzosiza ukuze izingane zithi lapho zihlangana nawo la magama endabeni ezazizoyifunda zibe seziwaqonda ukuthi asho ukuthini. Ukwazi amagama amaningi kwenyusa isivini sokufunda kanye nokuqondisisa umbhalo (DoE, 2008, p. 16). Okunye okuqaphelekayo ukuthi uthisha ukhuthaza abafundi ukuthi babale amagama uma befunda, ngenhloso yokugcizelela impimiso yamagama. Lokhu akuhambisani nokuchazwa abacwaningi abaningi bokufunda okubhaliwe, abachaza ukuthi ukufundwa kolwazimagama kumele kwenzeke ngesikhathi umbhalo ofundwayo ufundwa, hhayi ngaphambi kokuba uqale ukufundwa

(Lehr *et al*, 2008; Duffy, 2009; Makar & Philpot, 2004; Dickinson & Neuman, 2006; Block & Israel, 2005). Kanti u-Duffy (2009) uthi:

Comprehension is the essence of reading because the goal of written language is communication of messages. If we do not understand the message, we are not reading. And vocabulary is fundamentally important for understanding the message. (p. 14)

7.2.1.3.3 NGOLWESITHATHU

Ngosuku lwesithathu uthisha wafika ekilasini wakhapha amagama ayebhalwe emaphepheni asikiwe. Wayephakamisa igama ukuba abafundi balifunde. Abafundi babephakamisa izandla bese eyabakhomba, emva kwalokho balifunde bonke. Wayewachaza amagama abangawazi. Emva kwalokho wayesekhipha imisho esikiwe ekhomba abafundi ukuba bayifunde. La magama kwakuzotholakala endabeni ababezoyifunda. (Bheka iseleko se-14 ekhasini lama-375 ngemuva ezelekweni). Nansi inkulumo-mpendulwano ekhombisa lokhu:

T: Buka lapha ephepheni bese uyaphakamisa ufunde igama engilithathayo.

L: Uzola.

T: Sonke.

L: uZola.

T: Uphakamisa ipheshana (flash card) elibhalwe ukuthi uMaza, ukhomba umfundi ukuba afunde.

L: Umaza.

T: Umaza.

T: Sonke.

L: Umaza.

T: Leli.

L: Ubabekazi.

T: Konje sithe ubani ubabekazi?

L: Udadewabo kababa.

T: Yes ubabekazi phela udadewabo kababa ngesiNgisi sithi u-aunt.

T: Nanti igama.

L: (Baphakamisa izandla).

L1: Ingxemu.

T: Leli.

L2: Bebengakamqedi.

T: Sonke.

L: Bebengakamqedi.

T: Umfowabo kababa wakho uye uthi ubani-ke?

L: (Abaphenduli)

T: Ubaba...kungaba ubaba omncane noma ubaba omdala.

T: Ukuqhina...kusho ukuthini lokhu, ukwenzenjani lokho?

T: Ukuluka, ubambe izinwele zibopheke.

Lapho esewachazile amagama uthisha, wabe esegxila ekufundiseni imisho. Kule misho wayehlose ukuthi izingane zazi ukuthi umusho uqalwa ngosonhlamvukazi, zisetshenziswa kanjani izimpawu zokubhala, njalonjalo. Lapho eseqedile ukuchaza amagama nemisho uthisha wabe eseyifunda yena kuqala indaba. Eseqedile ukuyifunda wabuza abafundi imibuzo ngendaba ayekade eyifunda. Lapho esebabuzile wabe esethi abayifunde bebonke, wabuye wabahlukanisa ngokwamaqembu ukuthi bayifunde. Babefunda bagcine lapho kusho khona uthisha, kuqhubeke abanye lapho ebamise khona. Kula magama uthisha ayewachaza, kuyabonakala ukuthi wayengagxilile emsindweni owodwa, kodwa amagama anemisindo ehlukenene. Emva kwalokho uthisha wanamathisela imisho ebhodini wathi abayifunde. Nansi imisho eyizibonelo:

Fig. 25 Imisho eyayifundwa

- Uxolo ma, kusho uMaza.
- Ngicela imali bandla.
- Ngicela ukuyoqhina izinwele.
- UMaMtolo unina wavele wangamnaka.
- Ngiyacela mama wami omuhle.
- Unina wamshaya indiva.
- Unina wacasuka. Bama babukana.

7.2.1.3.4 NGOLWESINE

Ngosuku lwangoLwesine uthisha wabakhumbuza indaba ababekade bexoxa ngayo ngayizolo wababuza imibuzo ngayo. Eseqedile wakhipha amagama asikiwe, igama wayeliphakamisa ukuze abafundi balifunde. Yahamba kanjena inkulumo-mpendulwano:

T: OK, sesiqala-ke isifundo sethu esisha, konje izolo sifunde ngani bangani?

L: Sifunde ngoMaza.

T: UMaza nobani?

L: *UMaza noZola.*
T: *Konje sitheni ngoMaza?*
L: *UMaza wabona abangani bakhe beqhinile naye wase ecela kumama wakhe ukuqhina.*
T: *Usuyakhumbula manje ukuthi indaba ibingomqhino kaMaza. Okunye?*
L: *UMaza wahamba wayoqhina , usis'Duze wamqhina kabuhlungu.*
T: *UMaza ngesikhathi ehamba eyoqhina wasizwa ubani ngemali?*
L: *Ngubabekazi wakhe.*
T: *Wamqhina kanjani usisi lowo?*
L: *Wamqinisa.*
T: *Ehhe wamqinisa kwaba buhlungu, kwaba yisifundo lesi sokuthi ungaphindi ube yithatha, ikakhulukazi njengoba umama wakhe wayengafuni.*
T: *UMaza uyacabanga ukuphinde aqhine?*
L: *No.*
T: *Yini eyenza angaphinde acabange ukuqhina?*
L: *Yingoba usisi'Duze wamqinisa.*
T: *So now, ake sibheke-ke ukuthi ngiphetheni, ezandleni bakwethu, phakamisani.*
L: *Bayaphakamisa.*
T: *Uphakamisa i-flashi card enegama 'uVuma'.*
L: *(Bayalifunda igama...leyo ngane ayikhombile).*
T: *Sonke.*
L: *Uvuma.*
T: *(Igama eselifundiwe ulinamathisela ebhodini). Leli?*
L: *Udumiso.*
T: *Alisho kanjalo uthini omunye?*
L2: *Undumiso.*
T: *Yebo uNdumiso, sonke.*
L: *Undumiso.*
T: *Leli?*
L: *Umjovo.*
T: *Bheka.*
Bheka: *Umjovo.*
T: *Bheka.*
Bheka: *Umjovo.*
T: *Bheka.*
Bheka: *umjovo.*
T: *Leli?*
L: *Amakhonco.*
T: *Bheka.*
Bheka: *Amakhonco.*
T: *Leli?*
L: *Isithohlongwana.*
T: *Bheka.*
Bheka: *isithohlongwana.*
T: *Sonke.*
L: *Isithohlongwana.*
T: *Leli?*

L: Wayemnyenyezela.
T: Wayemnyenyezela. Sonke.
L: Wayemnyenyezela.
T: La magama siyawabiza kusasa azoqhamuka.
T: Uphakamisa igama athi “Noxolo”
Noxolo: Umabonakude.
T: Sonke.
L: Umabonakude.
T: Leli...Duze
Duze: Umninisitolo.
T: Sonke.
L:Umninisitolo.

Njengasemihleni, le nkulumompendulwano engenhla ifakazela khona ukuthi uthisha wayefundisa ulwazi lwamagama ayezotholakala endabeni ababezoyifunda. Lokhu kwakuzokwenza abafundi ukuthi bawaqonde la magama ukuthi asho ukuthini lapho sebehlangana nawo endabeni. Lokhu futhi kwakuyindlela yokuthi abafundi bathuthuke ekukwazini ukubona amagama lapho esebenzile embhalweni. Eseqedile waphinde wakhapha imisho, wenza okufanayo. Nayo imisho wayeyinameka ebhodini lapho abafundi sebeyifundile ngamunye ngamunye. Nasi isibonelo senkulumo-mpendulwano:

T: OK, sesifunda imisho-ke manje, buka umusho uphakamise (Uphakamisa umusho bese ekhomba umfundi...Thoko.
Thoko: Uyayazi le ntokazi edumile ku-TV?
T: Unameka umusho ebhodini...uthatha owesibili...
L:Bathi yakhulela eMlazi.
T: Funda umusho...Xola
Xola: Ifunde enyuvesi ephambili.
T: Sonke.
L: (Bayawufunda umusho).
T: Unameka umusho osufundiwe.....Fund’umusho (Uyawuphakamisa)
Aphiwe: (Uyathula).
T: Inkinga yomfana le...Anele Mzobe.
Anele: Yasebenza kahle.
T: Ufunde kahle kabi lo mntwana....Aphelele.
Aphelele: Yasebenza kahle.
T: Lona?
L4: Ingumethuli wezindaba.
T: Sonke.
L: (Bawufunda bonke).
T: Funda umusho.
L5: Ayishiyelwanga ifa ibe nenhlanhla.

T: Funda.

L6: Izindaba ku-TV zaziNgisi.

T: Sonke.

L: (Bayasho).

T: Funda.

Cece: Umndeni wawunesikhathi esimnandi.

T: Wafunda Cece...Sonke.

L: (Bafunda bonke).

T: Funda.

L7: Umndeni uqhumise uhleko.

T: Uphakamisa umusho...abafundi bayaphakamisa.....Thando.

Thando: Mama kuthiwani? Bahlekani?

T: Sesishaya owokugcina... uphakamisa umusho...Sakhi?

Sakhi: Awu! kuyinto embi ukungasazi isiNgisi.

Kule misho engenhla, kuyabonakala ukuthi uthisha wayebheka izinhlobo zemisho ezechukene, eminye iyimibuzo, eminye kuyimisho eyizitatimende. Le misho yonke yayimifushane. Lapho eseqedile uthisha waxoxela abafundi indaba eyayikhuluma ngentombazane uNdumiso owayengasazi isiNgisi ngesikhathi esemncane, ehluleka ukuzwa ukuthi zithini izindaba ezifundwa kwi-TV zesiNgisi. Indaba ithi ngelinye ilanga umndeni wakwaDuze wawubuka izindaba. UNdumiso nomndeni babebukela izindaba ngesikhathi esemncane uNdumiso, engezwa lutho ezindabeni ezazifundwa. Bonke babehleka endlini kunguye yedwa ongahleki ngoba engasazi isiNgisi. Wehlelwa yizinto eziningi ayengazithandi uNdumiso ngenxa yokuthi wayengasazi isiNgisi, njengokuthengelwa izicathulo angazithandi ngenxa yokuthi wayengezwa ngenkathi unina ekhuluma nomninisitolo ngohlobo lwezicathulo umama wakhe ayemthengela zona, waze wathengelwa ezingathi ezezalukazi izicathulo ngenxa yokuthi kwavumelana unina nomdayisi ngazo, uNdumiso engezwa lutho ngenkathi bevumelana. Kanti nangelinye ilanga unina wamusa kudokotela bavumelana ngokuthi akajove uNdumiso, engezwa nokuthi bathini ngoba isiNgisi wayengasazi. Nguyena-ke lo Ndumiso owagcina esekhuluma kahle isiNgisi njengomlungu owagcina esefunda izindaba zesiNgisi kwi-TV. Ngaleso sikhathi wayesehlala eWestville endaweni yabadla izambane likapondo ngoba wayesephumelele empliweni (Bheka iseleko se-15 ekhasini lama-381 ngemumva).

Lapho uthisha eseqedile ukuxoxa indaba wabe esethi abafunde abafundi ngokwamaqembu. Ngesikhathi befunda wayebakhuza ebalungisa lapho babengabizi kahle khona amagama noma bengahloniphi izimpawu zokukhanyisa. Esephelele amaqembu, bafunda ngababili abafundi, kwagcina uthisha esekhomba umfundi ngayedwa ukuthi afunde. Le ndaba yayiveza isithombe sokuthi uma ungasazi isiNgisi awulutho emphakathini ngoba ‘awazi lutho’. Lokhu kwasekelwa nanguye uthisha uqobo owaphawula kanje:

Yeyi bantabami kuhle ukusazi isiNgisi...kuyaphoxa ukuthi umuntu angasazi isiNgisi ngoba uphuthelwa yizinto eziningi. Uma ungasazi isiNgisi kunzima nokuthola umsebenzi, futhi awukwazi ngisho ukufunda iBhayibheli lodwa leli. Fundani isiNgisi ngoba kuyaphoxa ukuthi umuntu kwaziwe ukuthi ufunda isikole kodwa uma sekuthiwa akakhulume isiNgisi, dwalala, Enye intombazane esontweni bayinika iBhayibheli lesiNgisi kwathiwa ayifunde, lutho! Asiphoxekanga kanje, saswela umgodini kade sithembile sithi phela umfundi lona owenza ibanga leshumi imbala, kodwa lutho akasazi isiNgisi, uhlulwa ngisho nawukufunda. Uma ungasazi isiNgisi wona umsebenzi uyowuthola kanjani? Uyathanda wena abantu bayahleka ngapha nangapha wena awazi nokuthi kuhlekani, mhlampe kuhlekani wena nje...

Lokhu kuphawula kukathisha kwaveza isithombe sokuthi uthisha akaluthandi ulimi lwesiZulu, ngakho ukuze izingane ‘ziphucuzeke’ kufanele zifunde isiNgisi. Ukukhethwa kwale ndaba ukuba ifundwe yizingane kungaba nomthelela ekutheni izingane zikhule zilwenyanya ulimi lwazo lwesiZulu ngoba ‘azizukuba yilutho’ ngaphandle kwesiNgisi. Lokhu kwaveza nesithombe sokuthi uthisha akanaki ukuthi uyikhetha kanjani indaba ezofundwa yizingane. Ngikusho lokhu ngoba abacwaningi abaningi bayavumelana ngokuthi izincwadi ezifundwayo zingayilolonga impilo zigxilise indlela ethile yokubuka impilo (Fox, 1993; Gooden, 2001). Baqhubeka bachaze laba babhali ukuthi nanoma yini esiyifundayo isenza sibe yilokhu esiyikho, yingakho bethi nakuba izincwadi zimqoka ekukhuliseni izingane nokucabanga kwazo, ziphinde zibe yindlela yokufundisa nangenqubo yomphakathi, zenze abantwana baziphathe ngendlela ethile (Fox, 1993; Gooden, 2001).

Kanti u-Eisenberg (2002) waseNyuvesi e*Pace* uphawula ngokuthi abantwana babonakala bekwazi ukubamba kangcono ulwazi abaluthola ezincwadini kunalolo abaluthola

ngezinye izindlela. Yingakho nje ngithi ukufundwa kwendaba enjengalena kungaba nomthelela omubi ezinganeni mayelana nendlela ezibuka ngayo ulimi lwazo.

7.2.1.3.5 NGOLWESIHLANU

NgoLwesihlanu uthisha waqhubeka nendaba kaNdumiso owayengasazi isiNgisi ngoba yayingaphelanga ngayizolo. Bayiqala phansi ukuyifunda bayifunda yaze yaphela. Uthisha wabe esebuzwa imibuzo ngayo. Abafundi babeyiphendula eminye imibuzo, eminye ibahlule. Emva kokuba sebeyifundile, uthisha wababizela isibizelo. Nanka amagama esibizelo:

Fig. 26 Isibizelo

uNdumiso, uVuma, umjovo, umninisitolo, amakhonco, umabonakude, isithohlongwana, wayemnyenyezela,

Kulawa magama ayisibizelo, kuyacaca ukuthi uthisha wayengafundisi ngamunye ngamunye umsindo, kodwa wayebheka imisindo ehlukeni ekwakheni la magama. Nakhona lapha, kuyaphawuleka ukuthi uthisha lapho ebabhalisa isibizelo wayebahlola ukufunda okubhaliwe. Lokhu kuhambelana nayekuvezile ngesikhathi sezingxoxo ukuthi lapho ehlola ikhono labafundi lokufunda okubhaliwe ukwenza lokhu ngokuthi ababhalise isibizelo. Kuyamangalisa ukwenza kothisha kokuthi lapho behlola izinga labafundi asebekulo lokufunda okubhaliwe bakwenza ngokuthi babhale isibizelo. Lokhu kusho khona ukuthi ukufunda kuhlolwa ngokubhala, okuyinto emangazayo. Ngamanye amazwi othisha abahloli izingane izinga ezikulo lokufunda okubhaliwe, kodwa bahlola ukuthi ziyakwazi yini ukubhala amagama ngesipelingi esiyiso (Bheka iseleko se-17 ekhasini 389 ezelekweni ngemuva, okungumsebenzi womfundi oyedwa).

7.2.2 UKUSETSHENZISWA KWEZINSIZAKUFUNDISA ZOKUFUNDA OKUBHALIWE

Njengoba ngike ngachaza, izikole ezabe ziyingxenye yocwaningo zaziselokishini laseMlazi eThekwini, okuyindawo eyilokishi labantu abansundu. Izikole ezikule ndawo

iningi lazo, ikakhulukazi ezamabanga aphansi, azithuthukile kangako ngokwezidingongqangi. Zimbalwa kakhulu izikole zamabanga aphansi ezisezingeni elithuthukile ngokwezakhiwo kanye nezidingo. Ngakho-ke kuyinto ejwayelekile ukuba izikole ezikule ndawo zibe nezinsiza ezimbalwa nje. Nakuba isikole saseMbalenhle sibukeka singcono ngokwezakhiwo lapho usiqhathanisa nesaseGolide, lapho usungene phakathi kuncane kakhulu okungumehluko lapho kuziwa ezidingweningqangi. Isikole saseMbalenhle sasinawo umtapo wezincwadi/wolwazi (*library*), nakuba kwakuyikamelo elincane okungeke kwangena abafundi abangamashumi amabili kanyekanye uma kwakungabe kuhamba ngokuthi bahlala ngokukhululeka. Lo mtapo wawumncane ngendlela yokuthi zimbalwa izihlalo ezingamabhentshi lapho kuhlala khona abafundi uma bevakashele umtapo. Lokhu kuveza isithombe sokuthi lobu buncane bomtapo wolwazi kungaba nomthelela ekutheni izingane zingazi ukuthi emtatsheni wolwazi kumele ziziphathe kanjani, zihlale kanjani, njalunjalo. Ngamanye amazwi ubumnandi bokuba semtatsheni wolwazi izingane azibuboni. Lokhu kudalwa ukuthi zihlala ngokungakhululeki, ingane ihluleke ukuzikhethe ngokukhululeka incwadi eyithandayo njengoba izincwadi zimbalwa kulo mtapo, kanti futhi ziyimbijana kakhulu ezolimi lwesiZulu.

Nakuba ngesikhathi sezingxoxo othisha babebeke ukuthi baye baye emtatsheni wolwazi, futhi abafundi bahlala kula mabhentshi babe yisithupha ebhentshini ngalinye, babambisane izincwadi zokufunda ngenxa yokushoda kwazo, ngesikhathi umcwaningi eyobabuka befundisa abazange baye emtatsheni othisha nabantwana. Nokho-ke ngaphawula ukuthi izincwadi eziningi ezazikhona kwakuyizincwadi zesiNgisi nezezinye izifundo ezibhalwe ngesiNgisi. Zazimbalwa kakhulu ezesiZulu. Kanti ekilasini azikho izincwadi othisha abake bazinika izingane ukuba zifunde, noma bona bazifunde, ngaphandle kwezindaba ezibhalwe ngesandla ngepeni elimnyama ababefundisa ngazo. Lokhu kwakhombisa ukwentuleka kwezincwadi zokufunda kulesi sikole (Bheka iseleko se-10 ekhasini lama-361 ezelekweni ngemuva).

Esikoleni iGolide ngesikhathi sezingxoxo othisha babengashongo lutho ngomtapo wolwazi. Ngakho nangesikhathi umcwaningi eseyobabuka befundisa emakilasini,

abazange baye emtatsheni wolwazi. Izincwadi ababezisebenzisa ekilasini kwakuyincwadi efanayo kuwo wonke umfundi osekilasini (kuwo omabili amabanga kwakunjalo). (Bheka iseleko se-16 ekhasini lama-387 ohlwini lwezeleko). Njengoba sengike ngaveza phambilini, ngaphandle kwalokhu ebangeni lesibili kwakukhona izindaba ezibhalwe ngesandla ababebuye bafundise ngazo. Nazo lezo zindaba kwakuba yindaba efanayo, eyayinikezwa abafundi ngokwamaqembu amalunga mane.

Othisha babezisebenzisa izinsizakufundisa zokufunda okubhaliwe, ezinjengamashadi, amagama asikiwe, imisho esikiwe kanye nezithombe ezimbalwa ababezidweba emashadini nasebhodini. Lokhu kwaveza umqondo wokuthi othisha bayazi ukuthi lapho ufundisa ukufunda okubhaliwe kumele usebenzise izinsizakufundisa ezithile. Kodwa isimanga kwaba ukuthola ukuthi ezindongeni kwakugcwele izithombe ezichazwe ngamagama esiNgisi. Isibonelo: isithombe sesihlalo sasibhalwe ngezansi ukuthi ‘*chair*’, isithombe se-aphula sibhalwe igama elithi ‘*apple*’. Asikho nasinye isithombe esasichazwe ngesiZulu.

Ayemangingi amashadi odongeni ezithombe ezinamagama esiNgisi. Ezinye zalezi zithombe kwakungezona ezesifundo sesiNgisi, kodwa kwakungezezinye izifundo njenge-*Life Orientation*, *iMathematics*, nokunye. Kwamangaza futhi lokhu ngoba umgomo woMnyango weMfundo wolimi lwezikole zamabanga aphantsi ugunyaza ukusetshenziswa kolimi lwebale ekufundiseni izingane kuzo zonke izifundo kula mabanga amane okuqala esikoleni (*Language in Education Policy for Schools*, 1997). Nokho-ke izithombe ezazisezindongeni zazingakufakazeli lokhu kuwo onke amabanga, kuzo zombili izikole.

Njengoba ngishilo ngenhla, amagama nemisho esikiwe (*flash cards and sentence strips*) kwakusetshenziswa ngothisha. Lokhu babekusebenzisa ekufundiseni imisindo, ukwakha amagama anemisindo abayifundisayo, nemisho. Ibhodi balisebenzisa kakhulu othisha ukukhombisa imisindo, kanjalo namagama nemisho. Imidwebho nayo babeyenza ebhodini. Kanti imisindo esifundiwe yayihlala ikhona engxenyeni eyodwa yebhodi. Le misindo babeyisebenzisa ekufundiseni ukwakha amagama nokuwapela, kanjalo nemisho.

Lokhu kwakuphambene nababekusho ngesikhathi sezingxoxo ngoba babebike nokuthi baye basebenzise nezichuse ezidwetshiwe (*cartoons*). Izinsiza zokulalela kanye nokubhala zazingekho kuzo zombili izikole. Lokhu kwaveza isithombe sokuthi othisha abaqondi ukuthi lapho kufundiswa ukufunda okubhaliwe, omane amakhono olimi kumele ahlotshaniswe ukuze ukufundisa ukufunda okubhaliwe kube yimpumelelo. Lokhu kuveza umqondo wokuthi izingane kungenzeka ukuthi sezinalo ulwazi ngezinsizakufundisa zokufunda okubhaliwe uthisha eza nazo lapho ezofundisa. Ngamanye amazwi lokhu kungaqeda nelukuluku kubafundi lapho kungekho okuza nothisha okuhalisayo. Njengokuthi nje, lapho abafundi bazi ukuthi izinsiza ezisetshenziswa nguthisha ziyini, akukho okungaziheha ukulandela okufundwayo ngoba konke uthisha akwenzayo akukho okusha, yizinto umfundi azijwayele. Ngamanye amazwi ukungabi bikho kwezinsizakufundisa ezintsha zokufunda okubhaliwe, kungaba nomthelela ongemuhle kubafundi mayelana nokuthuthuka kwabo ekufundeni okubhaliwe.

7.2.3 IZINDLELA NAMASU OKUFUNDISA UKUFUNDA OKUBHALIWE

Kwatholakala ukuthi othisha bakulezi zikole ezaziyingxenye yocwaningo, babesebenzisa indlela yokufundisa ngemisindo (*phonic approach*), beyihlanganisa ne-look-and –say method. Njengoba ngike ngachaza esahlukweni sesibili, indlela yokufundisa ngemisindo igxila ekuphinyisweni kwemisindo, kanti futhi ibuye ibizwe ngokuthi yindlela yokufundisa ulwazi lwezinguquko zemisindo noma yokufundisa izimelamsindo (Joubert *et al*, 2008, p. 89). Le ndlela ixhumanisa okuzwakala ngendlebe kanye nalokho okubonakala ngamehlo. Ayigxili kuphela ekuphinyisweni kwemisindo njengasemagameni akhulunywayo, kodwa nasezincazelweni nasekwakheni kwamagama ngokomqondo. Ngale ndlela, imisindo ifundwa ngokulandelana okwenzeka ngandlela thize (Joubert *et al*, 2008, p. 89). Lokhu kwabonakala ekwenzeni kothisha.

Kanti uJoubert nabanye (2008, p. 91) bathi i-look-and-say method iyindlela ye-analytical ngoba igxila kokuphelele bese ihlaziya izingxenye zakho (Joubert *et al*, 2008, p. 91). Lokhu kusho ukuthi izingxenye zokuphelele zakha okuphelele. ULevy (2009) uthi, ngale

indlela ye-look-and-say ingane ifunda igama eliphelele lapho ilithi nhla, kunokuba ifunde uhlamvu nohlamvu lwegama noma lwemisindo. Ukufundisa igama eliphelele, uthisha usebenzisa amagama asikiwe (*flash cards*) nezithombe ukumela igama elithile. Uthisha angabiza igama aliphimise enzele ingane, kunokuba kube yiyo ingane esho lelo gama isholo yena, bese uthisha ecela ingane ukuba ilibhale lelo gama. Ngaleyo ndlela lokhu kulekelela ekutheni kwande isibalo samagama ingane ekwazi ukuwahlonza nokuwaqonda, okusiza ekutheni ingane ikwazi ukulibona lelo gama. Imisho esikiwe (*sentence strips*) iyasetshenziswa ukufunda imisho. Lokhu yinto ababeyenza othisha nakuba babengashongo lutho ngakho ngesikhathi sezingxoxo. Ngamanye amazwi nakuba ezinye izinto bezenza kodwa bazenza benganakile, bengazi ukuthi bayazenza, njengazo nje lezi zindlela abazisebenzisayo. Nakuba lezi zindlela zizinhle futhi zibalulekile, kodwa kungagcizelelwa ukuthi lezi zindlela zidinga ukuthi zisetshenziswe nezinye, ekulekeleleni ingane ukuba ithuthuke ekufundeni ngokukuqonda ekufundayo.

Bonke othisha babezisebenzisa lezi zindlela ekufundiseni imisindo. Isibonelo, babegxila empimisweni yemisindo, bafundise izingane ubudlelwane phakathi komsindo nophawu, zikwazi ukuwubona umsindo, zakhe ngawo amagama nemisho emifushane, zikwazi ukufunda igama elinemisindo esezivele ziyifundile kanye nalowo omusha owethulwe ngalelo sonto, othisha besebenzise amagama asikiwe nezithombe.

Kwabonakala futhi ukuthi othisha bayaqonda namasu avama ukusetshenziswa nalezi zindlela. Isibonelo, isu lokunamathelisa umsindo negama elithile, njengokuthi nje umsindo u 'g' umsindo kagogo, umsindo u 'hl' umsindo wakhiwe umsindo wehawu nomsindo welala, njalonjalo, lapho uthisha esebenzisa indlela yokufundisa imisindo, kanti isu lokusebenzisa amagama nemisho esikiwe ekwakhiweni kwamagama nemisho babekwenza. Ngaphandle kwalokhu, othisha babefundisa izingane ukuba zikwazi ukucabanga ngamanye amagama anomsindo ofana nalowo okugxilwe kuwo. Lapho izingane zinikeza lawo magama, othisha babewabhala ebhodini ukuze izingane zibone ukuthi abhalwa kanjani, baphinde bazifundise lawo magama, ziwafunde ziwaphindaphinde. Le ngxoxo engenihla, ikhombisa khona ukuthi othisha bagxila kakhulu emisindweni, kunokuba badlulele phambili, kokuyiyona nhloso yokufunda okubhaliwe.

Ngamanye amazwi, abakwenzayo othisha kukhombisa ukuthi bayaqonda ngokusebenza kwezindlela abazisebenzisayo, nakuba begxila kakhulu kweyokufundisa ngemisindo; abangakuqondi umphumela wokuzisebenzisa. Lokhu kwavusa umbuzo nabacwaningi abanjengoJoubert nabanye (2008, p. 91) abake bawubuza wokuthi, kanti ngempela yisona siphilisi izizathu sokufundiswa kwengane ukufunda okubhaliwe; kungabe ukuba ingane ithuthukiswe ekufundeni okubhaliwe, izuze uthando lokufunda imibhalo, ifunde ngokuqondisisa, noma ukuthi kukhuthazwe ingane ukuba ipele amagama ngendlela eyiyo, iwaphimise kahle, ithole ukufunda okubhaliwe kuyinto eyisinengiso yini?

Njengoba uJoubert nabanye (2008) bechaza, esinye sezigcwagcwa zendlela yokufundisa ngemisindo ukuthi yenza ukuba abafundi bathuthuke ekubhaleni isibizelo, kunokuba bathuthuke ekufundeni okubhaliwe ngokukuqondisisa futhi bakuthokozele ukufunda imibhalo. Kanti okunye ukuthi le ndlela ikhuthaza izingane ukuba zifunde ngokubala amagama, okudala ukuthi izinga lokufunda ngokugeleza libe phansi futhi lingathuthuki masinya. Nokho-ke ukuze ingane ithuthuke kahle ekufundeni okubhaliwe, kuhle kokubili lokhu kuthuthuke enganeni ngoba phela ukufunda okubhaliwe nokubhala kuyahambisana. Ukuze ukufunda okubhaliwe kube yimpumelelo kufanele kuhambisane nakho ukubhala, futhi kuhlenganise namanye amakhono olimi. Kanti futhi nanxa ulwazi lokufunda okubhaliwe lingumgogodla wokufunda ulimi, kodwa nalo ulwazi lokubhala luzoyisiza ingane nalapho seyibhala izivivinyo. Lokhu yinto eyayenzeka nangesikhathi umcwaningi ebuka othisha befundisa. Lokhu kungenxa yokuthi phela ingane isuke izama ukufunda ‘kahle’ nangokucophelela, iphimisa amagama njengoba kufanele, okuyiyona nhloso yokusebenzisa le ndlela. Kanti nendlela ye-*look-and-say*, ayikukhuthazi kangako ukufunda ngokuqondisisa. Nokho-ke kungeze kwananyathelwa ekutheni yiziphi izindlela abazisebenzisayo othisha, okubalulekile ukuthi ziyabalekelela yini ukuba bafundise izingane ngokuthi zithuthuke ekufundeni okubhaliwe.

Njengoba ngike ngachaza esahlukweni sesibili, uStoicheva (1999) ubeka ukuthi abantwana kumele bafundiswe ukufunda okubhaliwe ngendlela ye-*balanced approach* okuyindlela ehlanganisa i-*whole language approach* nendlela yokufundisa imisindo (*phonic approach*). UStoicheva ugcizelela ukuthi kubalulekile ukuthi nakuba abantwana

kufanele bafunde ngokuqonda umbhalo abawufundayo, kodwa bafundiswe ulwazi lwemisindo. Ngamanye amazwi kokubili lokhu kubalulekile. Lokhu kungenxa yokuthi abantwana bangeke bakwazi ukufunda umbhalo ngaphandle kokuba baqonde imisindo. Abantwana kumele bazi imisindo eyenziwa yizinhlamvu ezibhalwe phansi ukuze bakwazi ukufunda kahle. Ngaleyo ndlela okuyiyona nto esemqoka ekufundiseni abantwana abancane ukufunda umbhalo ukufundisa imisindo ngokuthi isetshenziswe embhalweni kunokuba ifundiswe ngayodwa, ukuze abantwana bakwazi ukwakha ubudlelwane phakathi kwezinhlamvu, imisindo kanye nomqondo oqukethwe amagama. Ngakho-ke kwatholakala ukuthi othisha bahambela kude nale ndlela lapho befundisa ukufunda okubhaliwe kubantwana abancane.

Njengoba ngichazile esahlukweni sesibili, uDuffy (2009) uthi okuyiyona nto esemqoka akukhona ukusebenzisa indlela noma amasu athile noma ukuwachaza okubalulekile lapho ingane ifundiswa ukufunda okubhaliwe, kodwa okubalulekile ukuba into esemqoka igcinwe imqoka, njengokuthi ingane ifundiswe ukufunda umbhalo ngokuwuqondisisa, kunokuba kunanyathelwe endleleni kumbe emaswini asetshenziswayo ekufundiseni ukufunda okubhaliwe.

Okunye okwaqapheleka ukuthi, othisha babesebenzisa lezi zindlela zokufundisa ekufundiseni zonke izingane ezazisekilasini. Lokhu babekwenza nakuba beqonda ukuthi izingane abazifundisayo azifani ngokwenza. Umbuzo engaba nawo ukuthi kwakungani othisha besebenzisa le ndlela namasu afanayo okufundisa kuzo zonke izingane ekilasini, yize babazi ukuthi amazinga azo okufunda awafani? Kodwa-ke njengomcwaningi, ngangingayile ukuyogxeka ababekwenza othisha, kodwa inhloso yami kwabe kungukubheka lokho abakwenzayo lapho befundisa.

7.2.4 IKILASI NEKHAYA NJENGEZINDAWO EZIBALULEKILE EKUFUNDENI KWENGANE OKUBHALIWE

7.2.4.1 IKILASI LOKUFUNDELA (*THE CLASSROOM CONTEXT*)

Njengoba ngike ngachaza esahlukweni sesibili ukuthi uYoung (2002) uthi ikilasi yikhaya elikude nekhaya lengane. Ukusho lokhu uYoung ngoba echaza ukuthi ikilasi akudingi ukuba kube yindawo eyesabekayo enganeni, ikakhulukazi esencane. Kodwa kunalokho ingane kumele ikujabulele ukuba sekilasini. Njengoba ngike ngachaza esahlukweni sesibili, ezinye zezinto ezenza ikilasi likulungele ukufunda ukuba umoya osekilasini ube mtoti phakathi kukathisha nabafundi, phakathi kwabafundi bebodwa, kuvunguze umoya wothando nokunakekela, njalonjalo (Young, 2002; Kumar, 2007). Ngaphandle kwalokhu, laba bacwaningi babuye bachaze ukuthi ikilasi phela uma lifana nekhaya kudingeka libe lihle, lingabi nezimpahla eziyimfucuza njengefenisha engasebenzi, ukukhanya kungene kahle, lifudumale lapho kumakhaza, liphole kamnandi lapho kushisa, njalonjalo.

Kwabonakala ukuthi othisha ababefundisa izingane zebanga lesibili nelesithathu kuzo zombili izikole babenomoya omuhle ezinganeni. Emakilasini lapho kwakufundiselwa khona ukufunda okubhaliwe umoya wokuthokomala nokuba sekhaya wawukhona. Isibonelo, othisha babekhombisa ukuqonda ukuthi izingane abazifundisayo zincane ngakho bangazicasukeli lapho zenza amaphutha noma zehluleka ukwenza njengokulindelekile. Izingane zazikwazi ukukhuluma ngokukhululeka ekilasini, zibuze, ziphendule ngendlela ekhombisa ukungabi nakwesaba, zize zigxume zifuna ukuba uthisha azikhombe ukuba ziphawule noma ziphendule. Ezazingenakho okokubhala zaziya kuthisha aziphe okokubhala, ongalolile ipeni uthisha amnike, ongenayo injobo yokucisha aye kuthisha amuphe, njalonjalo.

Kwaphawuleka ukuthi othisha basebenzisa kakhulu indlela yokuncoma izingane, ukuzikhuthaza ukuba zenze kahle, kodwa bakwenza lokhu ikakhulukazi besebenzisa isiNgesi. Lokhu zazikuthanda izingane ngoba zazize zishaye ihlombe, nazo zithi: “*Thank you, keep it up, shine*”, ukukhombisa ukuthakasela ukunconywa noma ukubongela

omunye onconyiwe nguthisha. Lokhu kwenza akulukhulisi ulwazi lwengane lolimi lwesiZulu ngoba ingane ingakhula yazi ukuthi lapho ujabula noma uncoma kumbe uzwakalisa injabulo ngenxa yokunconywa, kufanele ukwenze lokhu ngesiNgisi, hhayi ngesiZulu. Okunye okwaphawulekayo ukuthi indlela abafundi ababehlala ngayo, kwakuyindlela yamaqembu. Izihlalo zazingabhekile nje phambili kodwa zihleleke ngokwamaqembu. Lokhu kwakuwukhuthaza umoya wokusebenza ndawonye nabanye.

Kodwa-ke phezu kwakho konke lokhu, kwaqapheleka ukuthi ukushisa emakilasini kwakuvutha bhe, ikakhulukazi njengoba kwabe kusehlobo. Kanti amawindi amaningi ayengavuleki ngenxa yokuthi ayefile. Ngezinsuku ezishisayo abafundi babejuluka babe manzi ngenxa yokuthi sasingekho isipholisamoya (*air-conditioner*). Ngale kwalokhu, kwakubuye kuzwakale nokushintsha komoya endlini, kuzwakale isishiphi njengoba phela abantwana basebancane. Lokhu kwakwenza ukuphazamiseka ekilasini ngoba lapho sekushintshe umoya, kwakuba nomsindo, abafundi bekhononda. Lokhu kuphambene nokushiwo nguYoung (2002); noKumar (2007); kanye noJoubert nabanye (2008), abachaza ukuthi ikilasi lapho kufundelwa khona ukufunda kumele lishaye umoya omnandi lapho kushisa, lithokomale lapho kumakhaza, umfundi azizwe sengathi usekhaya. Bachaza bathi lapho ikilasi lishisa kakhulu, abafundi bayozela balale futhi nomoya awubi mnandi ekilasini.

Ngale kwalokhu, kuzo zombili izikole, kulelo nalelo kilasi ngasekhoneni emumva nekilasi, kwakuba khona izincwadi ezindala kakhulu, eziyimfuhlalala ezibekwe nje phezu kwedeski elilodwa noma zibe sekhabetheni elidala elingavaleki. Lezi zincwadi zazingakhombisi ukuthi zike zifundwe ngelinye ilanga ngendlela ezazihleli ngayo. Kanjalo nalapho umcwaningi ebukela othisha befundisa, akuzange kube khona usuku lapho izincwadi zake zasetshenziswa khona ngabafundi noma nguthisha, kumbe babuke nje izithombe. Lokhu akuhambisani nokushiwo nguJoubert nabanye (2008, p. 112) ababeka ukuthi ekilasini kumele kube nekhona elinezinto zokufunda, okumele lihehe abafundi ukuba baye kulo bazifundele noma yiyiphi incwadi, iphephandaba, iphephabhuku, ukhaphethi wokuhlala abafundi lapho befunda ekhoneni lokufunda, umqamelo wokuhlala, nokunye okuningi. Njengoba ngike ngachaza esahlukweni

sesithathu, le ndawo oJoubert nabanye (2008) babeka ukuthi kumele kube yindawo ethandekayo, ezoheha abafundi ukuba babe nothando lokufunda futhi kube yindawo ehlanzekile, abafundi bavame ukuziyela ngaphandle kukathisha ukuzifundela izincwadi ezinezithombe nokunye (p. 112).

Ekilasini likathisha uThandi wasesikoleni iMbalenhle kwakunebhodi elalidliwe ngumuhlwa elalingasasebenzi kodwa lisodongeni. Okunye okwaphawuleka ukuthi kwakunezithombe ezindongeni njengoba ngike ngachaza phambilini kuso lesi sahluko. Okwakumangalisa ukuthi lezi zithombe zazihambisana namagama azichazayo abhalwe ngesiNgisi (*picture-word association in English*), njengoba ngike ngachaza endikimbeni yezinsizakufundisa zokufunda okubhaliwe. Isibonelo, ekilasini likathisha uSbo, kwakunezithombe emashadini ayishumi nesikhombisa. Onke lawo mashadi anezithombe ayebhalwe ngesiNgisi. Kukodwa lokhu kwakumangalisa ngoba emabangeni aphansi asikho isifundo esifundwa ngolimi lwesiNgisi, ngaphandle kolimi lwesiNgisi lunjengesifundo esizimele. Amashadi ayebhalwe ngesiZulu, kuwo wonke amakilasi ezikoleni zombili yilawo ayeba nomsindo othile osufundiwe phezulu, bese kulandela amagama akhiwe ngalowo msindo. Kwamanye amashadi esiZulu kwakuba nendatshana emfushane eyimigqa embalwa eyayiba nalowo msindo. Isibonelo, ekilasini likathisha uSbo ayemathathu kuphela amashadi ayebhalwe ngesiZulu, nawo futhi kungewona amashadi amahle anemibala njengawesiNgisi. Lokhu kukhombisa ukuthi emakilasini isiNgisi siyakhuthazwa kunolimi lwesiZulu. Ngikusho lokhu ngoba ingane ifunda ngazo zonke izinto ezizungezile, esikoleni, emphakathini, nasekhaya (Vygotsky, 1978, 1986; Gee, 2004; Sangmin, 2007; Harry, 2003; Cheng, 2003).

7.2.4.2 IKHAYA NJENGENDAWO LAPHO OKUQALA KHONA UKUFUNDA OKUBHALIWE (THE HOME ENVIRONMENT AS THE STARTING POINT OF LEARNING TO READ)

Njengoba ngike ngachaza esahlukweni sokuqala, ikhaya lineqhaza elilibambile ekulekeleleni ingane ukuba ithuthuke ekufundeni okubhaliwe. Abazali bengane bangafundela ingane izindaba ekhaya, balekelele izingane ukuba zifunde, bazigqugquzele ukuba zithuthuke ekufundeni imibhalo, bazixoxise, zifunde amaphephandaba namaphephabhuku ekhaya, njalonjalo. Kodwa othisha babekhononda njalo ngezingane

ezinganakwa ngabazali, nakuba zazikhona ezinye ababencoma ukuthi ziyanakwa ngabazali. Nakuba kuyinto evulelekile ukuba abazali bafike ukuzobona imisebenzi yezingane zabo esikoleni, kodwa bayingcosana kakhulu abazali abakwenzayo lokhu. Ngakho-ke othisha babekhononda ngabazali abangabambisani nabo ngomsebenzi wezingane zabo. Isibonelo, omunye umfundi wabika ukuthi abazali bayaphuza utshwala, ngakho abanaso isikhathi sakhe sokumsiza.

Lokhu kwaveza isithombe sokuthi othisha bathwele kanzima ezikoleni ngenxa yokungabambisani kahle nabazali bezingane abazifundisayo. Kanti kwamanye amakilasi izingane zazifika zingawafundile amagama nemisho okwakufanele zikufunde ekhaya. Zazibika ukuthi abazali babengenaso isikhathi. Lapho kwakulusuku lokuthi abazali beze ukuzohlola imisebenzi yezingane, ukukhombisa ukubamba iqhaza ekufundeni kwezingane zabo, babeba mbalwa. Lokhu kwakukhombisa khona ukungabambisani phakathi kwesikole nekhaya lengane. Lapho uthisha ebuza izingane ekilasini ukuthi abazali bayazithengela yini izincwadi zezindaba ekhaya noma amaphephandaba ziyawafunda yini emakhaya. Izingane zaziveza ukuthi abazali abazithengeli kanti namaphephandaba aziwatholi kalula njengoba engavamile ukuthengwa ekhaya.

7.2.5 UKUSETSHENZISWA KWESINGISI EKUFUNDISENI UKUFUNDA

OKUBHALIWE OLIMINI LWESIZULU

Ukusebenzisa isiNgisi lapho uthisha efundisa ukufunda umbhalo kwaba yinto umcwaningi ayengakaze ahlangebezane nayo ngesikhathi ebuyekeza imibhalo emayelana nokufundisa ukufunda okubhaliwe olimini lwasekhaya lwesiZulu, njengoba luvele luyingcosana ucwaningo oselwenziwe olumayelana nokufunda okubhaliwe esiZulwini. Lokhu kwakwenzeka lapho othisha bebingelelana nabafundi, bebancoma, benikeza imiyalelo, bechaza amanye amagama, kanye nasenkulumweni eyejwayelekile lapho befundisa nalapho bekhuluma nezingane ngaphandle kwekilasi. Lokhu kwakwenzeka kuwo onke amabanga, kuzo zombili izikole. Ngezansi isibonelo senkulumompendulwano ngesikhathi uthisha encoma umfundi ngokumnikeza igama elishaya khona elalinomsindo okwakufundwa ngawo:

T: Ngipheni-ke amagama.

L: Pika.

T: Cha, nawe uyezwa nje ukuthi akekho umsindo ka 'pha' laphayana.

L: Phika.

T: Good, elinye.

L: Pheka.

Kanti nomunye uthisha wacashunwa enza le nkulumompendulwano nabafundi bakhe bebanga lesithathu:

T: Ubani othi mina ngingawubhala lo msindo oshiwo uMemu? Yes mfana.

*L: u-**ngw** (ewubhala)*

T: Ha ha ha, ake nimshaye izandla umfana uyawazi lo msindo

L: Thank you, very much, keep it up shine(basho lokhu nje bashaya ihlombe)

T: Ubizwa kanjani wona lo msindo? Unemisindo emingaki?

L: Unemisindo emithathu

T: Yimiphi leyo misindo?

L: Umsindo kanana (n) nomsindo kagogo (g) nomsindo wamawele (w).

T: Yes, very good, ake ngiwubhale ebhodini lo msindo wethu. Konke lokhu kokuthathu kwakha lo msindo wengwenya.

Kulezi ziqeshana zezinkulumo zothisha nabafundi ezicashunwe ngenhla, kuyakhombisa ukuthi lapho othisha bencoma izingane ukuze bazikhuthaze lapho zenza kahle, bazincoma besebenzisa amagama esiNgisi. Lokhu ngikusho ngoba bonke othisha ababeyingxenye yocwaningo, babenza njengoba ngikhombisile kulezi zibonelo ezingenhla. Kanti kwabonakala futhi ukuthi abafundi nabo lapho bejabulela omunye onconyiwe, noma bezijabulela isingabo benconywa nguthisha, basebenzisa sona isiNgisi ukukhombisa injabulo yokunconywa, njengoba kukhonjisiwe ngenhla. Lokhu kukhombisa khona ukuthi yiyona nto abafundiswa yona ngothisha. Ngale ndlela, lokhu kungaba nomthelela ekutheni izingane zigcine zisebenzisa isiZulu esixube nesiNgisi. Kanti lokhu futhi kuveza ukuthi isiNgisi siyathandwa ngothisha nayizo izingane futhi. Lokhu kungenza ukuthi isiZulu singathatheki njengolimi olukwazi ukuzwakalisa konke, ngaphandle kokuthi umuntu aze asebenzise isiNgisi ukuze ukufunda kube nengqondo. Kanjalo nakulezi ziqeshana esicashunwe ngezansi, uthisha uNtombifuthi waba nale nkulumo-mpendulwano nabafundi bakhe:

T: Nizobhala isipelingi, kumele nithathe ama-exercise enu, ningakhohlwa ukubhala amagama enu phezulu bese nibhala nosuku lwanamhlanje.

T: Ithini idate yamhlanje?

L: The date today is 12 February 2010.

Wabuye wathi:

T: Siyizwile indaba na? Ikhuluma ngobani?

L: Ikhuluma ngoNkawu noDube

T: Good. That's right.

Wabuye wathi:

Sizofunda-ke lapho ku-page 23, sifunda yona le ndaba ekade siyifunda. Are you with me...unami?

Kanjalo nalapha:

T: Kuthiwa uNdumiso wayengasizwa isiNgisi baze bavumelana ngaye udokotela nomama wakhe ngokuthi kufanele ajove, kanti yena akathandi ukujova. Just open on page seventy one...ikhasi 71, ikhasi lamashumi ayisikhombisa nanye...that is seventy one.

Kulezi zinkulumo ezicashunwe ezindaweni ezahlukeni zikathisha oyedwa, kuyakhombisa ukuthi ukusetshenziswa kwesiNgisi yinto ejwayelekile, kanti nezingane akuyona into eziyixwayayo. Lokhu kwenza isiNgisi sibaluleke lapho kufundiswa khona isiZulu, okuyinto engenzeki esiNgisini ulimi lokuqala. Kwamangalisa ukuthola ukuthi ulimi lwesiNgisi lubukeka lusemqoka kulezi zikole, nokuyinto ebonakala ngezindlela ezahlukeni. Isibonelo; ngezinsizakufundisa emakilasini, ngolimi olusetshenziswa ngothisha ngaphandle nangaphakathi emakilasini, izincwadi ezisemtatsheni wolwazi, imithombo esetshenziswa ngothisha, njalonzalo.

7.2.6 UKUHLOLA ABAFUNDI

Ukuhlola abafundi ukufunda okubhaliwe yinto ababeyenza ngokubabhalisa imisebenzi eyahlukeni othisha. Okwakumangalisa ukuthi lapho othisha behlola abafundi, babebanikeza umsebenzi obhalwayo kube yiyona ndlela yokubahlola. EMBalenhle lapho othisha behlola izingane, bakwenza lokhu ngokuthi bazibhalise isibizelo. Isibizelo singalekelela ekutheni izingane zifunde imisindo kodwa isibizelo sikhona ikhona lokubhala kumfundi. Kuyamangalisa ukuthi kungani besebenzisa isibizelo njengethuluzi

lokuhlola ukuthuthuka kwezingane ekufundeni okubhaliwe. Njengoba ngike ngachaza ukuthi esikoleni iMbalenhle uyedwa uthisha owayedingida umsindo ka 'hl' , abanye babegxile emsindweni ka-'ph'. Ngakho-ke ukuhlola abafundi kwakuba 'ukubahlola' ngokubabhalisa isipelingi noma imisho emifushane. Lokhu kuveza isithombe sokuthi ukuhlola izinga lengane efunda ngalo akukho emiqondweni yothisha. Kanti esikoleni iGolide lapho othisha 'behlola' izingane ukufunda okubhaliwe, babhalisa isibizelo, baphinde bathi azikopishe imisho njengoba injalo ebhodini, babuze nemibuzo egxile endabeni efundiwe.

Lokhu ababekwenza othisha akuhambisani nokushiwo abacwaningi abaningi, lapho bechaza indaba yokuhlola abafundi ekufundeni umbhalo. Njengoba ngike ngachaza esahlukweni sesibili, uJoubert nabanye (2008, p. 128) babeka ukuthi lapho uthisha ehlola ukufunda, ukwenza lokhu esebenzisa izindlela zokuhlola ezihambisana nokufunda okubhaliwe, ukuze ahlole ukuthi izindlela namasu abewasebenzisa kusebenziseke ngempumelelo yini, nokuthi ingane ifunda ngendlela okulindeleke ukuba ifunde ngayo, futhi iyathuthuka ekufundeni umbhalo.

Kwakumangaza ukuthi esikoleni iMbalenhle nasesikoleni iGolide lapho izingane sezihlolwa-ke ngokubhala isibizelo zingasasiboni, ekubeni kade zikufunda zikuphindaphinda kaningi, ezinye zazo zaze hluleka ukubhala amagama ngesipelingi esiyiso. Lawo magama ayesuke efundwa iviki lonke ezinye zaze hluleka zingatholi nelilodwa, ezinye zazithola amabili kuphela kwayishumi, kanti ezinye zazikwazi ukuwathola onke amagama abiziwe. Lokhu kwenza ukuba umcwaningi adinge izincazelo zokuthi kwakungani kuthi izingane zithi kade zifunda iviki lonke into eyodwa, zijike zehluleke ukuthola amagama ayisibizelo ngosuku lwangoLwesihlanu lwesibizelo. Kanti esikoleni iGolide kwangimangaza ukuthi ezinye zaze hluleka ukubhala imisho injengoba ibhaliwe ebhodini yize ziyibuka. Nakhona lapha uthisha wayekwenza ekubiza ngokuthi yindlela yokuhlola ukufunda okubhaliwe. Lesi sithombe siveza ukuthi kuseyinselelo ukuthi abafundi bafundiswe ngendlela ezobalekelela ukuba bathuthuke ekufundeni okubhaliwe, uma inhloso yokufunda okubhaliwe, ukufunda ngokuqondisisa umbhalo, kuyinto enganakwa ezikoleni lapho isiZulu sifundiswa njengolimi lokuqala.

7.3 IQOQA LESAHLUKO

Kulesi sahluko ngivezile okwakwenzeka emakilasini esiZulu ulimi lwasekhaya lapho kufundiswa abafundi bebanga lesibili nelesithathu ukufunda okubhaliwe kuzo zombili izikole ezaziyingxenye yocwaningo. Njengoba ngike ngachaza ekuqaleni kulesi sahluko, inhloso yokwenza ucwaningo kuzo zombili lezi zikole, kwabe kungekhona ukuqhathanisa okwenzeka kuzo lapho kufundiswa ukufunda okubhaliwe, kodwa umcwaningi wabona isidingo sokwenza ucwaningo ezikoleni ezingafani ngokwentuthuko, ikakhulukazi ngokwezidingongqangi. Kodwa umcwaningi wayefuna ukuthola okwenzekayo ezikoleni lapho kufundiswa ukufunda okubhaliwe. Esahlukweni esilandelayo ngizoxoxa ngokuthi kungani othisha bamabanga aphantsi befundisa ukufunda okubhaliwe ngendlela abenza ngayo lapho befundisa isiZulu ulimi lwasekhaya.

ISAPHLUKO 8

OKWENZA OTHISHA BAFUNDISE UKUFUNDA OKUBHALIWE NGENDLELA ABENZA NGAYO EMABANGENI APHANSI ESIZULU ULIMI LWASEKHAYA

8.1 ISINGENISO

Esahlukweni esedlule ngicubungule ukuthi othisha bakufundisa kanjani ukufunda okubhaliwe ebangeni lesithathu. Ngixoxe ngokwehlukana okwenzeka mayelana nendikimba yokuqala ebangeni lesithathu kulezi zikole zombili, iMbalenhle neGolide. Ngibe sengicubungula ngokudidiyela okwenzeka emabangeni esibili nawesithathu futhi kuzo zombili lezi zikole. Ngichazile nangesizathu sokwenza lokhu. Ngakho-ke lapho kwakudingeka, ngikuchazile kwacaca ukuthi yisona siphiso isikole noma uthisha owayenza okuthile okwehlukile. Kulesi sahluko ngizophendula umbuzongqangi othi: Kungani othisha bamabanga aphansi befundisa ukufunda okubhaliwe ngendlela abakwenza ngayo olimini lwasekhaya lwesiZulu? Engxoxweni ngizokwesekela ngocwaningo oselwake lwenziwa ngiphinde ngihlaziye ngokusebenzisa insizakuhlaziya kaVygotsky (1978) kanye nohlaka lwemicabango okuxoxwe ngakho esahlukweni sesine. Ngizohlela lesi sahluko ngokwezindikimba ezine ezitholakale ngenxa yokuhlaziya abakwenzayo nabakushoyo ngokufundisa ukufunda okubhaliwe. Lezo zindikimba yilezi:

- Ukubambelela ezinkolelweni ngokufundisa ukufunda okubhaliwe.
- Ukungabi nolwazi olwanele kothisha ngenhloso yokufunda okubhaliwe.
- Ukuzenyeza kothisha ngolimi lwesiZulu.
- Ukwentuleka kwezinsizakufundisa zokufunda okubhaliwe.

8.2 UKUBAMBELELA EZINKOLELWENI NGOKUFUNDISA UKUFUNDA OKUBHALIWE

Lolu cwaningo luveza ukuthi izinkolelo ngezinye zezizathu ezenza othisha babambelele ekufundiseni okubhaliwe ngendlela ababefundiswa ngayo bona beseyizingane besemabangeni aphantsi, ngendlela ababeqeqeshwa ngayo emakolishi nasemanyuvesi, kanye nalezo asebezisebenzise isikhathi eside. Ngale kwezindlela abazisebenzisayo, indlela abakuqonda ngayo ukufundisa ukufunda okubhaliwe nakho kungenxa yezinkolelo abanazo ngokufundisa ukufunda okubhaliwe. Lezi zinkolelo zenza ukuthi kungabi lula ukuthi baguquke noma ikanjani kuzo ngenxa yokuthi babambelele kuzo. Lezi zinkolelo zinomthelela ekuqondeni kwabo ngokufunda okubhaliwe, ezindleleni nasemaswini abawasebenzisayo, indlela abahlela ngayo umsebenzi wabo, kanye nendlela abahlola ngayo izingane amakhono okufunda okubhaliwe. Lokhu kwatholakala ngokuhlaziya abakushoyo nabakwenzayo othisha mayelana nokufundisa ukufunda okubhaliwe ngesikhathi umcwaningi eqoqa ulwazi kulezi zikole ezimbili ezaziyingxenye yocwaningo, iMbalehle neGolide.

Ucwaningo oluvele lukhona luyafakaza ukuthi izinkolelo othisha abanazo ngabakufundisayo zinomthelela kwabakwenzayo ekilasini, okungahlanganisa izindlela namasu okufundisa, izinjulalwazi abazisebenzisayo, indlela abahlela ngayo umsebenzi wabo, nokunye (Pajares, 1992; William & Burden, 1997; Farrell, 2005, Chou, 2008; Nkosi, 2010; Nkosi & Mbatha, 2009). Lokhu kuveza umqondo wokuthi uma lezo zinkolelo kungezilusizo, ziba nomthelela omuhle kwabakwenzayo othisha lapho befundisa izingane. Kanti lapho lezo zinkolelo zingenalusizo, zingadala inkinga ekutheni kuthi nalapho sekukhona isidingo sokuthi basuke kuzo, kodwa kube lukhuni ukwenzenjalo. UPardo (2004) uqinisekisa ukuthi lapho othisha bekuqonda kahle okumele kwenzeke lapho befundisa ukufunda okubhaliwe, bangazifundisa kahle kakhulu izingane ukuba zikwazi ukubhala nokufunda okubhaliwe (p. 272).

Njengoba ngivezile ngenhla, kulolu cwaningo kuyavela ukuthi ngenxa yezinkolelo ezingumphumela woqeqesho abaluthola emakolishi nasemanyuvesi, othisha bafundisa

ngendlela abafundisa ngayo, futhi baqonda ngokufundisa ukufunda okubhaliwe ngenxa yalesi sizathu. Izindlela namasu othisha abawasebenzisayo, abakufundisayo, kanye nezinsiza zokufundisa okubhaliwe abazisebenzisayo, yilokho abakholelwa ukuthi kuyabasebenzela, kanti futhi yikhona okulungileyo. Njengokuthi nje bafundise bagxile ezimelamsindweni/ emisindweni nasekufundiseni amagama ezihambela wodwa engekho endabeni, bagxile ekuhloleni ukufundisa ukufunda okubhaliwe ngesibizelo, basebenzise izinsizakufundisa ezinjengebhodi namashadi kakhulu, bafundise izincazelo zamagama ngaphambi kokuba izingane zifunde indaba, njalonzalo. Njengoba sengike ngachaza, ezinye zezinkolelo zingaba nomthelela emaswini nasezindleleni zokufundisa othisha abazisebenzisayo uma befundisa okubhaliwe.

Nakuba uMnyango WezeMfundo unayo imithombo othisha abangayisebenzisa ukuze baqonde kahle ngezindlela nangezinjulalwazi zokufunda okubhaliwe njenge-*emergent literacy approach*, *i-balanced approach*, *i-language experience approach*, nezinye eziningi, kodwa, kubonakala sengathi lokhu akuyona into esemqondweni yothisha ukuthi lapho befundisa, kumele bazame nezindlela ezihambisana nokulindelwe ngumqashi wabo, uMnyango WezeMfundo. Nangale kwalokhu, abakwenzayo nabakushoyo othisha kuveza isithombe sokuthi ababuboni ubumqoka balezi zindlela, futhi abaziboni zingahambelana nokufundiswa kwesiZulu. Kunalokho bazibona zihambelana nesiNgisi ngoba bakholwa ukuthi ingane kumele yazi imisindo ikwazi ukuyibona emagameni nasemishweni, ukuze 'ikwazi ukufunda okubhaliwe'. Lokhu futhi kubonakala sengathi nanxa benazo lezo zinkolelo ngokufundiswa kokufunda okubhaliwe, abanalo ulwazi olwanele ngezindlela ezihambisana kahle ne-*social constructivist theory* ekufundiseni ukufunda okubhaliwe.

Nanxa othisha abakwenzayo kunamathele ezonkolelweni abanazo ngokufundisa ukufunda okubhaliwe, lapho sibheka ngeso le-*social constructivist theory* abakwenzayo, kuyabonakala ukuthi kukhona okuhambisanayo ne-*social constructivism*, nakuba kungenzeki ngokusezingeni eliphezulu. Njengokuthi nje, nanxa besebenzisa izindlela ezindala ezigxila ekufundeni okuqala ngemisindo, kuye emagameni kuze kube semishweni, kodwa kulokho kwenza kwabo bayazama ukuzenza izingane zibe yingxeny

yokufundwayo njengokuthi zizakhele amagama lawo zona ngokwazo zisebenzisa imisindo esebhodini, bese kuthi lawo magama asetshenziswe ukwakha imisho emifushane. Bayazenza futhi izingane zikhulume ngezikwaziyo, okungaba ezisuka nakho ekhaya nasemphakathini, njengokuthi nje lapho uthisha efuna benze izibonelo ezithile, ubabuza ngokwenzeka ekhaya, abake bakubone, abanakho, njalonjalo. Okunye futhi ukuthi lapho othisha bethula umsindo, kuba nesithombe sento ethile abayaziyo, baqale baxoxe ngayo, abafundi babe yingxenye yokufundwayo, ingxoxo ikhombise ukuthi bayakuqonda abazofunda ngakho, bese kuba yikho-ke ukuthi othisha banamathela kakhulu emisindweni leyo nasekwakhiweni kwamagama azihambela wodwa nasekuwabhaleni kuze kube yisikhathi eside, okuyinto ethatha iviki lonke. Kwaqapheleka futhi ukuthi uthisha webanga lesithathu uNtombifuthi waseGolide ubambelele enkolelweni yokuthi afunde abafundi indaba abazoyifunda kuqala, abakhombise indlela amagama afuna bawaphimise ngayo lapho sebefunda, alingise, kube yikho-ke ukuthi ugxila ekuphinyisweni kwamagama ajahe ekubuzeni imibuzo esekupheleni kwendaba ukuhlola ukuthi bayiqondile yini abafundi. Lokhu kukhombisa ukuthi ukholelwa yikho lokhu ngoba kuleyo naleyo ndaba ayeyifundisa, wayekwenza lokhu, kanti kuyahambisana ne-*scaffolding* lapho uthisha ekhombisa izingane indlela okufanele zenze ngayo umsebenzi othile, enze yena kuqala, ngenhloso yokukhomba indlela, bese ezinika zizenzela ngokwazo.

Kwatholakala ukuthi othisha banalo ulwazi lokuthi abasibona abashumayeli, kodwa basebenzisa inkulumo-mpendulwano (*dialogue*) phakathi kwabo nabafundi. Bonke othisha babeyenza 'iphile' le nkulumo-mpendulwano, futhi babekhombisa ukuthi bayaqonda ukuthi kubalulekile ukuthi abafundi basebenzisane. Ngikusho lokhu ngoba babeye banikeze abafundi imisebenzi ngokwamaqembu ngezinye izikhathi, nalapho befunda ebhodini babeqala bafunde njengekilasi lonke, bahlukaniswe ngokwamaqembu ahamba ngabathathu noma ngabane, babe babili kugcine umfundi esefunda ngokuzimela eyedwa. Ngalesi sikhathi othisha babesuke bekhomba ngenduku ebhodini. Kanti futhi othisha babengahlali phansi behamba bebheka abafundi lapho kunemisebenzi abayenzayo ekilasini. Kwagqama ukuthi bayakholelwa yilokhu othisha. Kanti lapho kubhekwa lezi

zinkolelo, ezinye ziyahambisana nemigomo ye-*social constructivist theory*. Lokhu kwakuvela nasemaswini abawasebenzisayo ekufundiseni ukufunda okubhaliwe.

Luningi ucwaningo oluveza ukuthi amasu okufundisa kanye nawokufunda okubhaliwe kusiza abantwana ekwenyuseni izinga lokufunda ngokuqondisisa lapho behlangabezana nezinkinga ekufundeni okubhaliwe (Cheng, 2003; Lee, 1998; Yigiter, *et al* 2005; Yang, 2004; Chamot & El-dinary, 1999; Cohen 1998). Njengoba ngike ngachaza esahlukweni sesibili, olunye ucwaningo oselwake lwenziwa lwalubheka amasu asetshenziswa ngothisha ekufundiseni ukufunda okubhaliwe, kanti olunye lwalubheka ukusetshenziswa kwamasu okufunda okubhaliwe ngabafundi (Sangmin, 2007; Bharuthram, 2006), kwatholakala ukuthi ukufundisa okubhaliwe kudinga ukuthi uthisha abe namasu nezindlela azisebenzisayo ukuze aphumelele ekufundiseni izingane. Ngakho-ke othisha ngenxa yezinkolelo abanazo ngamasu abawasebenzisayo ekufundiseni okubhaliwe, baye basebenzise lezo zindlela zokufundisa ukufunda okubhaliwe. UBlaine (2007) ufakaza ngokuthi uma ukufunda kwengane esikoleni kuyimpumelelo ngendlela yokuthi ingane nengane ikwazi ukufunda okubhaliwe kanye nokubhala, kanjalo nokubala; lokhu kungaba nomphumela omuhle kakhulu lapho ingane iqhubeka nokufunda idlulela ezikoleni zamabanga aphezulu, ngisho nasezikhungweni zemfundo ephakeme.

Ezinye izinkolelo othisha abanamathela kuzo yilezo ezisukela olwazini lwakudala, okuyizindlela ababefundiswa ngazo bona beseyizingane njengoba sengike ngachaza (Nkosi, 2010; Pajares, 1992; Pardo, 2004). Olunye yilolo asebelusebenzise isikhathi eside, okunzima ukuba basuke kulo. Kulolu cwaningo kuyavela ukuthi othisha bafundisa ngendlela yokufundisa imisindo ngenxa yokuthi bathembele olwazini lwakudala ababefundiswa ngalo bona besakhula. Bakwenza lokhu besebenzisa indlela yokuphindaphinda (*drill method*), banamathele emsindweni owodwa futhi kufundwe amagama nemisho eyodwa kuze kuphele iviki. Ngenxa yalokhu kuphindaphinda into eyodwa, lokhu kudala ukuthi ukuthuthuka kokufunda okubhaliwe kuhambe kancane ezinganeni. Ngale ndlela lokhu kuyashayisana nenqubo yama-social constructivist, eqikelela ukuthi ingane ithuthuke ekufundeni okubhaliwe ngokuthi kube yiyona ehamba

phambili ekwakhiweni kolwazi olusha, kube yiyo ebambe iqhaza elibalulekile ekufundeni kwayo.

Othisha bakholwa ukuthi njengoba kuyindlela nabo abakhula befundiswa ngayo, yiyona eyabasiza ekutheni bakwazi ukufunda okubhaliwe nokubhala baze babe badala. Kanti futhi bakwenza lokhu ngoba yinto asebenesikhathi eside beyenza, futhi bakholelwa ukuthi iyabasebenzela. Kanti nalabo abafundisa ngezindaba ukufunda okubhaliwe, basebenzisa izindlela ezindala zokufunda okubhaliwe. Njengokuthi nje, bakhe uhlu lwamagama okumele abafundi bawazi, okungamagama azotholakala embhalweni ozofundwa, bawachaze, izingane zingazitholeli zona ngokwazo izincazelo zalawo magama ngokusebenzisa ama-*inferencing skills*, ziqagele izincazelo zalawo magama ngokubuka indlela asetshenziswe ngayo embhalweni, njalonzalo. Kanti njengoba ngike ngachaza esahlukweni sesine, uPressley benoHilden (2006) bagcizelela ukuthi kubalulekile ukuthi izingane zifundiswe izincazelo zamagama, ngamanye amazwi ulwazimagama. Kodwa-ke lokhu akusho ukuthi uthisha kufanele enze uhlu lwamagama okumele abafundi bawazi, kodwa kunalokho, uthisha kudingeka awafundise la magama ngesikhathi umbhalo ufundwa, agxile kuwo ngandlela thile, ikakhulukazi uma kungamagama ingane ezophinde ihlangane nawo nangemva kokufunda umbhalo lowo. Lawo kungaba ngamagama angajwayelekile enganeni (Pressley & Hilden, 2006, p. 58).

Uma uthisha enikeza uhlu lwamagama kubafundi kanye nezincazelo, lokho indlela yakudala yokufunza izingane ngokuthi zazi amagama lawo ukuthi abhalwa kanjani kanye nezincazelo zawo (*spoon-feeding*). Le ndlela ingenza ukuthi abafundi bangazi ukuthi incazelo yegama uyakwazi ukuyithola emshweni noma engxoxweni lapho igama lisetshenziswe khona. Kanti uma uthisha ebafundisa ukuthi bakwazi ukuzitholela incazelo ngokubukisisa ingxoxo bese beqagela incazelo yegama noma incazeelo yomusho lokho kubafundisa ikhono lokukwazi ukufunda okubhaliwe. Emihleni abantu uma befunda akudingeki ukuthi bazi incazelo yalelo nalelo gama uma befunda umbhalo. Kodwa kumele bakwazi ukuqagula incazelo yenkulumo (*message decoding*) noma bengazazi izincazelo zawo wonke amagama asetshenzisiwe. Isibonelo, kuye kwenzeke sifunde amaphephandaba neminye imibhalo, kube namagama amaningi esingawazi,

esiqalayo ukuwabona. Kodwa ngenxa yamakhono okufunda okubhaliwe esinawo, siyakwazi ukuthola izincazelo zalawo magama, sikwazi futhi nokuwasebenzisa ngokwethu enkulumeni noma ekubhaleni. Ngamanye amazwi abakwenzayo othisha kukhombisa ukuthi banamathele ezinkolelweni zakudala ngokufundisa ukufunda okubhaliwe.

Okunye futhi ukuthi ngenxa yezinkolelo ababambelele kuzo othisha ngokufundisa ukufunda okubhaliwe, basebenzisa izindlela namasu afanayo kuwo wonke umfundi osekilasini. Isizathu salokhu ukuthi abanalo ulwazi lokuthi izindlela abazisebenzisayo namasu, kumele kuhambisane nezidingo zomfundi ngamunye ekilasini, okuyinto eyeyeme ezinkolelweni ababambelele kuzo, njengoba nabo bafunda kanjalo. Ngakho-ke nanxa uMnyango WezeMfundo ungabalekelela othisha ngokubafundisa ngezindlela zokufundisa ukufunda okubhaliwe ezingabasiza ekuthuthukiseni abafundi ekufundeni okubhaliwe ngokuqondisisa, kunzima ukuba bakusebenzise abafundiswa ngakho ngabeluleki abasuke bethunywe uMnyango WezeMfundo ngesizathu sokuthi kabakholelwa kulokho ababafundisa khona. Abakukholwayo yilokho okusezingqondweni zabo, osekunezimpane. Lezi zinkolelo zabo zibenza babone ukuthi izindlela ezisetshenziswa ukuze umfundi athuthuke ngendlela yokuqondisisa umbhalo zifanelene nesiNgisi, kodwa hhayi isiZulu, ngoba sona kufanele sifundiswe ngendlela ethile ehlukile kunezinye izilimi.

8.3 UKUNGABI NOLWAZI OLWANELE KOTHISHA NGENHLOSO YOKUFUNDA OKUBHALIWE

UNgqongqoshe WezeMfundo yamabanga aphansi (*Basic Education*) osesikhundleni njengamanje u-Angie Motshekga ugcizelela ukuthi lapho uthisha efundisa okubhaliwe, kumele abe nenjongo yokuba ingane ifunde umbhalo ngenhloso yokuwuqondisisa futhi ithole uthando lokufunda imibhalo ehlukene. Lokhu kufakazelwa nangu-Clay (2003) obeka ukuthi ukufunda okubhaliwe akusikho nje ukufunda izimpawu nemifanekiso ukuba kube yimisindo namagama, kodwa kungukuthola umyalezo nokukwazi ukwenza umsebenzi owunikiwe ngempumelelo, okuyikhona okukhulisa ikhono lokufunda

okubhaliwe. Kanjalo no-Inglis nabanye (2000, p. 57) babeka ukuthi ukufunda okubhaliwe yiyona ndlela esemqoka ekutholeni imibono, imiyalezo, ulwazi kanye nezindaba, futhi kumele kube nenhloso yokuba ofundayo awuqonde umbhalo awufundayo.

Njengoba sengike ngaveza phambilini, uVygotsky (1978) ubeka ukuthi ukufunda okubhaliwe kuyinto eyenzeka ngenxa yokuba umuntu abe yingxenye yomphakathi, abuke okwenzekayo emphakathini, abuke ukuthi izinto zenzeka kanjani ngokujwayelekile futhi nalowo ofundayo kube khona akwaziyo ngale nto afunda ngayo. Kanti uVygotsky (1978) ugcizelela ukuthi ofundayo kufanele kube nguyi obambe iqhaza elibalulekile. Ngale kwalokho kufanele kube wukuthi wake wahlangabezana nalokho afunda ngakho endaweni aphila kuyo. UVygotsky wayekholelwa ukuthi umntwana ukuze akwazi ukufunda umbhalo, kufanele axhumane nabanye abantu, azi ngezinto ezimzungezile, ezenzeka endaweni aphila kuyo emphakathini. UVygotsky ugcizelela ukuthi ingane kumele ibe nolwazi oluthile ezitholele yona yazibonela yona ngokwayo ukwenzeka kwento ethile. Ngale ndlela, lokhu kusho ukuthi ulwazi analo umuntu, avele enalo, izinkolelo avele enazo kanye nezehlakalo zemihla ngemihla aye ahlangabezane nazo, kunomthelela ekufundeni kwakhe ulimi (Harris & Hodges, 1995, p. 43).

Ngaleyo ndlela uVygotsky ugcizelela ubudlelwane obuphakathi kolwazi umfundi avele enalo kanye nosikompilo (*culture*) lapho efunda ukufunda okubhaliwe / umbhalo. Ngale ndlela, lokhu kusho ukuthi ukufunda okubhaliwe (*learning to read*) kwenzeka lapho umntwana ehlanganisa usikompilo nolwazi olusha kanye nolwazi abe vele enalo ngalokho akufundayo. Kwatholakala ukuthi othisha babengenalo ulwazi olwanele ngokuyiyona nhloso yokufunda okubhaliwe, yingakho nje babegxila ekufundiseni izimelamsindo / imisindo, ukwakha nokuchaza amagama ngenxa yokuthi yizona zinto abazibona zibalulekile kakhulu, kanti abakucabangi okunye ngale kokwazi imisindo ukubhala nokwazi izincazelo zamagama. Lokhu kusho ukuthi abakwenzayo akuhambisani nombono wama-*social constructivists*. Ngale kwalokho, kuyacaca ukuthi othisha abacabangi ukuthi ukuze izingane zifunde ulimi, kumele zithuthuke ngokwamakhono onke olimi, ngaleyo ndlela ukufundisa kwabo kube nokuxhumanisa la makhono.

Njengoba othisha benayo imithombo yeFoundations for Learning futhi uma becabanga kuyinto abayiqondayo, kodwa ukwenza kwabo akukhombisi ukuthi bayayiqonda kahle. Ngikusho lokhu ngoba i-*Foundations for Learning* lapho ilandelwa kahle, uthisha okholelwa kwi-*social constructivist theory* angaba nguthisha ofundisa ngempumelelo ingane ukuba ibe ngumfundi osezingeni eliphezulu ekufundeni okubhaliwe futhi ingane ikuthande ukufunda. Lokhu kungabe kusho ukuthi uthisha kumele aqaphelisise ukuthi ingane iyaluhlanganisa yini ulwazi evele inalo ngombhalo ewufundayo; isifundo sigxile kuyona ingane efundiswayo; ingane ilibambile ngendlela egculisayo iqhaza layo ekufundeni kwayo.

Ngaphandle kwalokhu, ngokwe-*social constructivist theory* kuyacaca ukuthi ingane ithuthuka ekufundeni kuze ifike esigabeni lapho isikwazi ukufunda ngokuzimela, ingasadingi ukulekelelwa umuntu omdala (*Zone of Proximal Development*), okungaba uthisha ekilasini. Okwatholakalyo ukuthi nanxa kungaba ukuthi bayakholelwa kulenjulalwazi ngandlela thize, kodwa bona ngokwabo okubalulekile ukuba ingane ifunde ‘ukubhala kahle amagama ngendlela eyiyo’, ngaleyo ndlela ikwazi ukuzimela, ikwazi ukuzibhalela ingasizwanga umuntu omdala. Lokhu kungenxa yokuthi othisha bafundisa ukufunda okubhaliwe, kodwa inhloso yabo kube kuwukubhala. Ngamanye amazwi bafunda ikhono lokufunda okubhaliwe kodwa umphumela abawulindele kube ozoziveza ngokubhaliwe, okuyinto emangazayo-ke. Kwabonakala ukuthi kwakungekho emiqondweni yothisha ukuthi ingane kumele ifunde ngenhloso yokuqondisisa umbhalo. Kanti futhi ukukwazi ukupela nakuba kungenye yezinto ezifundiswayo kubafundi abasathuthuka ekufundeni okubhaliwe, akumele kuvimbe ingane ukuba ithuthuke ngendlela eyiyo yokufunda okubhaliwe.

Isizathu esagqamayo sokuthi kungani othisha bethi uma behlola izingane ukuthi zithuthuka kanjani ekufundeni okubhaliwe bakwenze lokho ngokuzibhalisa isibizelo kunokuba bahlole izinga lokufunda okubhaliwe izingane ezikulo, kwatholakala ukuthi abanalo ulwazi olwanele ngokuthi yini inhloso yokufunda okubhaliwe. Lokhu kuveza ukuthi ingane engakwazi ukubhala isibizelo ithathwa njengengane ‘ehlulekayo ukufunda’, okuyinto engahambisani ne-*social constructivist theory* kanye ne-*Foundations*

for Learning; kanjalo ne-*National Reading Strategy*, okukhulunyiwe ngakho esahlukweni sokuqala. Ngaleyo ndlela kuyacaca ukuthi leyo ngane ekupheleni konyaka ngeke iphumelele ngoba ‘ayikwazi ukufunda’. Lokhu kuveza isithombe sokuthi ziningi izingane ezingaphumeleli kula mabanga ngenxa yokuthi zibonakala ‘zehluleka ukufunda’ ngenxa yokuthi azikwazi ukubhala ‘kahle’ amagama.

I-*social constructivist theory* ayihambisani nokuthi ingane ivimbeke ekuthuthukeni kokufunda okubhaliwe ngenxa nje yokuthi ayikwazi ukubhala, njengoba ukubhala kungeyona injongo esemqoka yokufunda okubhaliwe, kodwa kuwukuqondisisa umbhalo ofundwayo. Kwatholakala ukuthi ngenxa yokungabi nalolu lwazi othisha bagxisha izingane ngokwazi ukubhala, kunokuba zifundiswe imibhalo enhlobonhlobo ukuze zithuthuke ekufundeni okubhaliwe. Kwatholakala ukuthi othisha benza abakwenzayo nje yingoba abanalo ulwazi ngenjulalwazi ye-*social constructivism* ngoba ababekwenza kwakungahambisani nemigomo nezinhloso ze-*social constructivist theory*. Ngaleyo ndlela okuyisona sizathu esisemqoka kulokhu kungasebenzisi kwabo injulalwazi i-*social constructivism* ukungabi nolwazi olwanele ngayo. Lokhu kwenza ukuba banamathele ezindleleni ezindala zokufundisa, ezingahambisani ne-*social constructivist theory*. Ukucacisa leli phuzu, othisha babezincoma ngokuthi bafundisa kahle izingane ukufunda okubhaliwe kulezi zikole, ngoba abakwenzayo kubenza baziqhenye ngakho ngoba izingane zabo ziphuma sezikwazi kahle ukubhala, okukhombisa ukuthi ziyakwazi ukufunda okubhaliwe.

I-*Foundations for Learning* ukuba othisha bayayilandela ngabe abagxili emisindweni ngendlela yokuthi kube sengathi okuyiyona nto ebalulekile ekufundeni okubhaliwe ukuba ofundayo akwazi ‘ukubhala kahle amagama’ awabhale awathole onke. Lokhu akuyona injongo ye-*Foundations for Learning*. Ngokwe-*Foundations for Learning*, uthisha kumele afundise ingane ukuba ibe nolwazi lwemisindo, ibe nolwazi lokubona amagama, ifunde ngokungangingizi, ithuthuke kulwazimagama, futhi iqondisise umbhalo ewufundayo. Lokhu kuyahambisana ne-‘*Handbook on Teaching Literacy in the Early Years*’ neminye imithombo ehambisana noMnyango WezeMfundo. Ngaleyo ndlela-ke nakuba beyisebenzisa i-*social constructivism*, bayisebenzisa ngokusezingeni eliphansi.

Kuyiqiniso ukuthi le misindo kanye namagama izingane azihlangani nakho emphakathini kundiza emoyeni, kodwa kuyingxenye yolimi olukhulunywayo, olufundwayo, olubhalwayo kanye nolulalelwayo. Umfundi uhlangana nakho ezindabeni ezixoxwayo, emibhalweni enhlobonhlobo, njalonzalo. Akukho lapho umfundi ake ahlange khona nohlamvu emphakathini olungu 'ng' luzihambela lodwa, lungasebenzi embhalweni othile onomqondo. Le ndlela yokufundisa ukufunda okubhaliwe yenza umfundi angaboni ukuthi lokhu okufundwayo kuhlangana kanjani nempilo, kanti kungamenza akukhohlwe masinya nalokho obekufundiswa. Njengoba bese ngike ngachaza ukuthi izingane zifunda ulimi ngezikubona kwenzeka emphakathini, okwenzeka ekhaya, noma yini okuzizungezile, kuneqhaza okulibambile ekuthuthukeni kwengane ukufunda okubhaliwe (Vygotsky, 1978; Au, 1997). Ngenxa yokuthi othisha abanalo ulwazi olwanele ngokuthi izingane lapho zifunda umbhalo, kumele zifundiswe ukufunda ngendlela yokuthi zikwazi ukuwuqonda, bazitshela ukuthi izingane zisencane ngakho zingeke zafundiswa ukufunda okubhaliwe ngokukuqondisisa.

Ngamanye amazwi lokhu kwenza ukuba bagxile emisindweni nasemagameni. Kanti njengoba ngichazile esahlukweni sesine ukuthi nakuba imisindo / izimelamsindo zibalulekile, kodwa lokhu akusho ukuthi sekufanele kube yizo ezisemqoka kunakho konke. Ngichazile esahlukweni sesine ukuthi i-NRP (2000) iyakugcizelela ukuthi nakuba ukufundisa izimelamsindo kubalulekile, kodwa lokhu kufanele kube yisendlalelo sokufundisa ukufunda okubhaliwe. Ibeka ukuthi kungumqondo omuhle ukuthi uthisha athathe isikhathi esingangemizuzu eyishumi nsukuzonke ukwenza lokhu lapho efundisa ukufunda okubhaliwe (NRP, 2000; Pressley & Hilden, 2006). Ngaleyo ndlela lokhu akusho ukuthi uthisha usengathatha isikhathi sonke sokufundisa ukufunda okubhaliwe efundisa ulwazi lwezimelamsindo. Ngamanye amazwi abakwenzayo othisha kuyaphambana nokushiwo yilaba bacwaningi. Kanti futhi ucwaningo luveza ukuthi ukufunda okubhaliwe ngokukuqonda akuzenzakaleli nje, noma ngabe abantwana bangafundiswa ulwazimagama, ulwazi lokuhlonda amagama, kanye nokuthuthukiswa kolimi olukhulunywayo, kodwa kudinga ukuba kufundiswe (Duke, Pressley & Hilden, 2004).

Njengoba ngike ngachaza esahlukweni sesine, uDuffy (2009, p. 198) ugcizelela ukuthi ulwazi lwezimelamsindo, lokhu othisha abathi yimisindo, kumele lufundwe njengesendlalelo sokuzofundwa (*pre-reading activity*) futhi kuvame ukufundiswa izingane ezisacathulayo ekufundeni okubhaliwe. Lokhu kusho khona ukuthi njengoba othisha begxila ekufundiseni ulwazi imisindo kuze kuphele iviki, okuyinto eyenzeka masonto onke, kusho ukuthi basuke besesigabeni sesendlalelo sokuzofundwa lonke lelo viki. Ngaleyo ndlela abafundisi izingane benenhloso yokufunda okubhaliwe, okungukuba izingane zifunde okubhaliwe ngokukuqonda, kakhulukazi esikoleni iMbalenhle ebangeni lesibili nelesithathu, naseGolide ebangeni lesibili.

Nakuba nakhona ebangeni lesithathu esikoleni iGolide uthisha uNtombifuthi engagxili kakhulu emisindweni, kodwa, yize esebenzisa imibhalo eyizindaba ukuba izingane zifunde, okukhulu kuye kusuke kuwukuba izingane zifunde ukuhlonipha izimpawu zokukhanyisa, ukuphimisa kahle amagama lapho zifunda, kodwa zingathuthuki ngokuzimela ekufundeni okubhaliwe. Ngikusho lokhu ngoba akaniki izingane ithuba lokuba zizitholele zona ngokwazo ukuthi indaba ikhuluma ngani, ziqagele noma zibikezele okuzokwenzeka endabeni, njalonjalo. Kodwa zithi ziqambe ziyifunda indaba, zisuke seziyazi yonke.

Ngikusho lokhu ngoba usuke esezixoxele indaba yonke, futhi wazifundela yena kuqala ngaphambi kokuba ziyifunde. Ngaleyo ndlela uthisha wenzela izingane umsebenzi okufanele ukuba ngabe zizenzela zona. Lokhu kuphambene nombono wama-*social constructivists*, abeka ingane phambili, kube yiyona ebalulekile, nebambe iqhaza elibonakalayo ekufundeni kwayo. Ngamanye amazwi yingakho ukuthuthuka kwezingane ekufundeni okubhaliwe kuhamba kancane, kusukela emabangeni aphansi.

Kuyacaca futhi ukuthi lapho othisha befundisa, abagcizeleli ukuba izingane zifunde umbhalo ngokuwuqondisisa kodwa bagcizelela ekutheni zikwazi ukubhala amagama nemisho. Lokhu akwehlukile kulokhu okushiwo ngabacwaningi ukuthi lapho umuntu efunda umbhalo kodwa ebe engaqondi lutho ngawo, kufana nokuthi lowo muntu 'uzisholo nje amagama asembhalweni noma uyawaphimisa' kunokuba kungathiwa

ufunda umbhalo ngoba phela uma efunda, kumele akuqonde akufundayo (Fukkink, Hulstijn & Simis, 2005; Cunningham & Stanovich, 1998; Bester, 2008; *Reading Rockets*, 2009; Zimmermann & Hutchins, 2003; Smith & Elley, 1994; Block & Israel, 2005). Ngakho-ke lokhu kukhomba ukuthi uma abafundi befunda kodwa bebe bengakuqondi abakufundayo, akusikho ukufunda lokho. Ngamanye amazwi lapho kungekho khona ukuqondwa kombhalo, kusuke kungakafinyelelwa kokuyiyona nhloso yokufunda okubhaliwe (*Reading Rockets*, 2009; Snowling & Hulme, 2007).

Ucwaningo luyakuveza ukuthi lapho izingane zifundiswa ukufunda okubhaliwe ngokukuqonda zisencane emabangeni aphantsi, kuba nemiphumela emihle (Duke & Pearson, 2002; Stahl, 2004); futhi kuba nemiphumela emihle kakhulu uma kwenziwa ngokuba kuphinde kuthuthukiswe nolwazi lokufunda imisindo namagama enjengoba emile embhalweni (Block & Mangieri, 2003; Pressley *et al*, 2001; Taylor, Pearson, Clark, & Walpole, 2000). Ngokwalolu cwaningo kwatholakala ukuthi othisha bagxila engxenyeni eyodwa yokuphelele, bazibe enye ingxenye ebalulekile nayo, okwenza ukuthi bagcine bengafinyelelanga kokuyiyona nhloso yokufunda okubhaliwe, okungukuba abafundi baqondisise umbhalo abawufundayo.

Ngakho-ke abakwenzayo othisha kuyaphambana nokushiwo yilaba bacwaningi abacashunwe ngenhla njengoba bengafundisi izingane ngendlela yokuthi zifinyelele ekuqondeni umbhalo, ngesizathu sokuthi izingane zisencane ngokweminyaka, njengoba bebeka. Lokhu kufakazela khona ukungabi nasithombe esicacile ngenhloso yokufundisa ukufunda neyokufunda okubhaliwe. Lokhu kweya izingane ngokuba othisha bazibone zisencane ekutheni zifundiswe ukufunda umbhalo ngokuwuqonda kuyafana nokwake kwabikwa nguDuke benoPearson (2002, p. 247) ukuthi ngeminyaka ye-1960 kwakunenkolelo yokuthi othisha babengakufundisi ngendlela ukufunda okubhaliwe ezinganeni. Bathi kwabamangaza ukuthola ukuthi abahlanganyeli bocwaningo babethatha ngokuthi:

It is not possible, or at least wise to teach comprehension to young children who are still learning to decode text.... phonics and word identification should be the sole priority in the primary grades.

La mazwi akhombisa ukuthi kade yaba khona inkinga yokufundisa ukufunda okubhaliwe emabangeni aphantsi, okuyiyona ndawo lapho isisekelo esiqinile sokufunda kufanele sibe khona. Kanti uParis benoHamilton (2009), bavumelana ngokuthi “*decoding is necessary but not sufficient for reading comprehension*” (pp. 32-53). La mazwi afakazela khona ukuthi ukufundisa imisindo nezimelamsindo akwanele kukodwa ekufinyeleliseni ingane kokuyiyona njongo yokufunda okubhaliwe. Le ndlela yokubuka ukufunda okubhaliwe yaze yashintsha ngonyaka we-1978 lapho uDurkin eqhamuka nencazelo entsha yokuchaza ukufunda okubhaliwe ngokukugondisisa wabeka ukuthi:

Reading is the essence of reading and as the process in which [even young] readers construct meaning in interacting with the text through a combination of prior knowledge and previous experience, information available in the text; the stance taken in relation to the text; and an immediate, remembered or anticipated social interaction and communication. The meanings of words cannot be added up to give the meaning of the whole. The click of comprehension occurs when the reader evolves a schema that explains the whole message (p. 482).

Ngakho-ke kulolu cwaningo kuyabonakala ukuthi othisha abafundisi izingane ukuba zifunde okubhaliwe zakhe umqondo ngezikufundayo ngenxa yokuthi abanalo ulwazi olwanele ngezinhloso zokufundisa ukufunda okubhaliwe, yingakho nje begxila emisindweni, emagameni nasemishweni emifushane engenabo ubudlelwane bokuba umbhalo ohlangene. Lokhu kubonakala nangokuthi lapho befundisa izingane ukwakha amagama, kube yinto elukhuni ezinganeni, ngenxa yokuthi othisha abalekeleli izingane ukuba zikuzwe ukufunda kumnandi, kulula futhi kusamlalo njengoba phela zisencane.

UMorrow (2005) ugcizelela ukuthi umsebenzi wokwakha amagama kubafundi abasebancane basezingeni eliphansi kumele kube yinto esamlalo futhi nesondelene nabakubonayo emphakathini. Ngale ndlela, nanxa kwake kwenzeka isifundo saba samlalo kuthisha oyedwa, futhi kwenzeka usuku olulodwa, lokhu kukhombisa ukuthi izingane azikuthokozeli ukufunda okubhaliwe ngoba ‘kuyinto elukhuni’. Ngamanye amazwi, ngenxa yokungabi nolwazi olwanele ngezinhloso zokufunda okubhaliwe othisha abazilekeleli ngokwenele izingane ukuba zibe ngabafundi bemibhalo abasezingeni

eliphezulu, abafunda umbhalo ngokuwuqondisisa, futhi bakuthokozele ukufunda okubhaliwe. Lokhu kuyahambisana nokwake kwatholwa nguDuffy (2002) obika ukuthi:

In the early 1900s through 1960, reading for comprehension was a desirable outcome, but we had no real understanding of how reading comprehension worked or how you taught it. We assumed comprehension was primarily a matter of intelligence: if your students were smart and could decode, they would comprehend. But you didn't teach it (p. xiii).

Lo mbiko ongenhla ugcizelela khona okwatholwa nguDurkin (1978) mayelana nokungafundiswa ngendlela ezokwenza abafundi bazuze amakhono okufunda okubhaliwe ngokuqondisisa. Indlela abakwenza ngayo othisha ukufundisa ukufunda okubhaliwe kuba sengathi inhloso yakho ukuhlola abafundi ukuba bahlakaniphile yini. Ngale ndlela bajaha ukubabuza imibuzo ekugcineni kwesifundo, kube sengathi yiyona nto ebalulekile ukuthi umfundi ukwazi ukuphendula emingaki imibuzo, kodwa bebe bengabalekelelanga ngendlela yokubathuthukisa ekwakheni umqondo ngabakufundayo.

Ngenxa yokungabi nalo ulwazi olwanele ngokufundisa ukufunda okubhaliwe, kubonakala ukufundisa ukufunda okubhaliwe kunenhloso yokuthi izingane zikwazi ukubhala amagama ngesipelingi esiyiso. Lapho ukufunda okubhaliwe kuhambisana nokubhala, kuba nemiphumela emihle. Kodwa akusho lokhu ukuthi inhloso yokufundisa ukufunda okubhaliwe ukwenza ukuba abantwana babhale kahle. Okubalulekile ukuthi bakwazi ukuthola amakhono okufunda umbhalo ngokuwuqonda, ngoba uma sebekwazi ukufunda umbhalo ngokuwuqonda, bangakwazi futhi nokubhala. Lokhu kungenxa yokuthi ucwaningo luveza ukuthi ukubhala nokufunda okubhaliwe kumele kuhambisane (Commeyras, 2009). Nokho-ke akusho ukuthi ukufunda okubhaliwe kumele isikhundla sakho sithathwe ukubhala emabangeni aphansi.

UPressley (2002, p. 355) ugcizelela ukuthi abantwana lapho befundiswe kahle ukufunda okubhaliwe nokubhala, baba ngabafundi abahle bemibhalo, baphinde babe ngababhali abahle futhi (p. 355). Lokhu-ke kunikeza isithombe sokuthi uthisha kufanele athi ethuthukisa ikhono lokufunda okubhaliwe, angalishalazeli nelokubhala, akhule kanyekanye la makhono.

Nokho-ke lokhu akusho ukuthi ukufunda okubhaliwe kumele kuncishwe isikhathi sakho, kujahwe ekubhaleni. Ngakho-ke ngenxa yokuthi othisha abanalwazi olwanele ngokuyiyona njongo yokufunda okubhaliwe, bajaha ukubhalisa izingane kunokuba banike isikhathi esanele sokuthuthuka ekufundeni okubhaliwe, amazinga azo okufunda kube ngawabafundi bemibhalo abasezingeni eliphezulu. Lapho isikhathi esiningi sesithathwa ukubhala, umbuzo ongaqhamuka owokuthi lokhu kuyazilekelela yini izingane ukuba zithuthuke ekufundeni okubhaliwe ngokuqondisisa, futhi zikhuthale, zithande ukufunda imibhalo eyehlukene ngokuzimela? Lo mbuzo akukhombisi ukuthi impendulo ingaba elindelekile neyiyo ngoba ukufundisa izingane ukuba zizimele ekufundeni, ziqondisise ezikufundayo, yinto engatholakali kwabakushoyo nabakwenzayo othisha.

Lokhu kungabi nolwazi olwanele kothisha lokufundisa ukufunda okubhaliwe, kwenza ukuba bathi lapho befundisa, basebenzise namagama angawezinto ezingekho emphakathini izingane eziphila kuyo, kanye nezenzo ezingeke zaziqonda izingane ngoba azikaze zidlule kuzona futhi akulula ukuba zihlangabezane nazo ekhaya nasemphakathini. Isibonelo, amagama ezikole izingane ezingakaze zizwe ngawo, njengesikole iNgwemabala, ishizolo, eNgwavuma, ngamagama ababewafunda ngokuwaphindaphinda. Kanjalo ukuhamba ngezinyawo izinyanga ezintathu uyobona umuntu omthandayo ezweni elikude, ukulala ngesiphuku, okuyinto engeke yatholakala kalula emiphakathini yesimanje, ukulala esikhotheni eduze kwendlela ngenxa yokukhathala, okungamanye amagama ayechazwa nguthisha uNtombifuthi, ayezoqhamuka endabeni ababezoyifunda, nokunye okuningi. Lokhu kuyaphikisana nokushiwo nguVygotsky (1978) lapho ethi izingane kumele zifunde ukufunda ngezinto ezenzeka emiphakathini, futhi ezinolwazi oluthile ngazo. UDuke benoMartin kuBlock noParris (2008), bagcizelela bathi:

Elementary educators are travel agents responsible for helping students understand the journey toward reading comprehension they are about to take and helping them want to take it. Then, as throughout the journey, they serve as tour guides, providing the dispositions, background knowledge, and ways of thinking that that students need to become, we hope, increasingly sophisticated comprehenders, confident travellers. So, indeed, elementary

years play, or should play, a critical role in the development of reading comprehension... (p. 241)

Ngakho-ke othisha lapho belahlekelwe ngokuyiyona njongo yabakwenzayo lapho befundisa okubhaliwe, kusho ukuthi abasibo abakhombi bendlela abalungileyo enganeni, ngoba bayehluleka ukuyihola ukuba ikwazi ukufunda okubhaliwe ngempumelelo. Kwabonakala ukuthi nalapho othisha bechazela abafundi ngezincazelo zamagama, bakwenza lokhu bengakawuqali ukuwufunda umbhalo (labo ababili ababenezincwadi ezimbalwa zokufunda). Kanti labo abagxila emisindweni nakuba amanye evela kuzo izingane kodwa asukela emoyeni ngoba kusuke kungekho mbhalo ofundwayo. Abawachazi lawo magama ngesikhathi umbhalo ufundwa. Lokhu kwakungawakhi umqondo ngoba lawo magama kuba uhlu nje lwawo, achazwe-ke nguthisha, ngaphandle kokuthi asetshenziswe esembhalweni kumbe kukhonjiswe kahle nokusetshenziswa kwawo ngendlela egculisayo ukuze izingane zithole ithuba lokuwasebenzisa. UGraves (2006) uthi:

One way to build students' vocabularies is to immerse them in a rich array of language experience so that they learn words through listening, speaking, reading, and writing. (p. 5).

Kanti futhi lokhu abakwenzayo kuphambene ne-social constructivism kaVygotsky (1978) ngoba *i-socio-constructivism* igcizelela ukuthi ukufunda kwenzeka endaweni lapho umfundi kanye nokwenzeka emphakathini nosikompilo kuhlanguana, umfundi kuleyo ndawo kunguyena obambe iqhaza elibalulekile ekwakheni umqondo wokufundwayo, njengoba sengike ngachaza phambilini (Wilson & Yang, 2006). Ngale ndlela uHarry (2003), ubeka ukuthi bobabili uthisha nengane lapho kwakhiwa khona umqondo wokufundwayo, babamba iqhaza elibalulekile. Ngamanye amazwi lokhu futhi kuyakugqamisa ukungabi nalwazi ngenjongo yokufunda okubhaliwe ngokwama-*social constructivists*, ngoba ezifundweni zothisha abaningi lalingabonakali iqhaza elibalulekile elalibanjwe yizingane. Okwakwenzeka nje uthisha nguyena 'oyinjini yolwazi' njengoba sengike ngaveza.

Ngakho-ke ngenxa yokungabi naso isithombe sokuyiyona njongo yokufunda okubhaliwe, ngisho sebethi bayazihlola izingane, abazihloli ukubheka ukuthi zithuthuke kangakanani ekufundeni okubhaliwe, kodwa lapho behlola ukufunda okubhaliwe bahlola izingane ngokuthi zibhale isibizelo nokubhala umusho owodwa, kwesinye isikhathi ungabi bikho kwawona owodwa umusho, okuyinto abayenza ekupheleni kweviki. Ngamanye amazwi ngenxa yokulahlekelwa ngokuyiyona njongo yokufunda okubhaliwe, nalapho sebezihlola izingane, othisha bahlola izingane ukuthi ziyathuthuka ekufundeni okubhaliwe ngokuthi zenze umsebenzi obhalwayo. Lokhu kutholakala kwabakwenzayo nasemazwini abo bonke othisha ababeyingxenye yocwaningo ukuthi lapho behlola abafundi ukufunda okubhaliwe kusho ukuthi kudinga babhale. Lokhu babeze bakugcizelele ngokuthi phela ngeke unguthisha ukwazi ukubona ukuthi izingane ziyakwazi ukufunda okubhaliwe uma zingabhali, ngakho kufanele zihlolwe ngokuthi zibhale: Isibonelo, omunye uthisha wathi:

Baye baphendule imibuzo...mhlampe kube nesiqeshana, *after June* kwa *Grade 3* ziba ningi izindaba...kufanele umbuze ukuthi igama elithi *i-university* liphi kule ndaba? Usezofunda-ke mhlampe uyalibona emshweni othi uMark wayefunda eyunivesithi yase-UKZN...umbuze ukuthi igama elithi *isigcwelegcwele* liphi kule ndaba. Ngalokhu sisuke sizama ukuba *encourager* ukuthi bafunde emakhaya bafunde nendaba. Bese kuba nemibuzo yale ndaba, kuye kufanele bayiphendule leyo mibuzo, bayifunde bakwazi ukuyiphendula ngokwama *group*, njalonjalo. Bayaphendula babhale phansi. Imibuzo isukela endabeni, baphendule futhi ukuthi igama elithile liphi...

Lokhu kuyashayisana nokushiwo nguGoodman benoGoodman (2009) ababeka ukuthi:

There is no reading without comprehension...Learning to read is learning to make sense of written language and teaching reading is supporting the development of comprehension...Everything necessary to the development of reading comprehension is learned in the process of using written language to make sense...There are no skills to be learned prior to reading real meaningful texts...Vocabulary is built in the process of reading just as oral vocabulary is learned from oral communication....Nothing needs to be learned prior to using meaningful authentic texts in instructionReading is learned from whole to part and not from part to whole... (p. 92)

Lokhu abakwenzayo othisha kuyashayisana nombono walaba babhali abacashunwe ngehla. Abacwaningi abanengi bayavumelana ngokuthi lapho uthisha efundisa ukufunda okubhaliwe, zinhlanu izingxenye zokufunda okubhaliwe kumbe amakhono asemqoka uthisha okufanele awathuthukise kumfundi. Lawo makhono yilawa: ulwazi lwezimelamsindo nemisindo, ulwazi lokuhlonza/lokubona amagama, ulwazimagama, ukufunda ngokungangingizi, kanye nokufunda ngokuqondisisa, okuyiyona nto yokugcina nokuyiyona njongo yokufundisa izingane ukufunda okubhaliwe (DoE, 2008c; McGuinness, 2004; Joubert *et al*, 2008; *Teachers Handbook for Teaching Reading in the Early Grades*, 2008; Duffy, 2009; Stahl & Fairbanks, 1986; Block & Israel, 2005).

Ngale ndlela, yilelo nalelo khono noma leyo ngxenye yokufunda umbhalo ibalulekile ngoba inalo iqhaza elibambile ukuze ingane ithuthuke ekukwazini ukufunda okubhaliwe. Lokhu akubonakalanga kwenzeka kothisha ababeyingxenye yocwaningo ngoba okungenani ngamathathu kuphela ala makhono okufunda okubhaliwe abawanakayo (ulwazi lwemisindo/lwezimelamsindo, ulwazi lokubona nokuhlonza amagama, kanye nolwazimagama. Ngaleyo ndlela ukufunda ngokunganqikazi kanye nokufunda ngokuqondisisa yinto othisha abahambela kude nayo.

Njengoba ngike ngaxoxa esahlukweni sesibili ngocwaningo olwake lwenziwa nguLessing no-De Witt (2002) eNingizimu Afrika, othisha abafundisa ukufunda okubhaliwe emabangeni aphansi babika ukuthi babedinga ukuthola uqeqesho noma ukwelekelelwa ngamakhono okufundisa ukufunda okubhaliwe kula mabanga aphansi, njengoba babengazi ukuthi yini okumele bayenze noma elindelekile lapho befundisa ukufunda okubhaliwe. Lokhu kuyahambisana nokutholakala kulolu cwaningo ngoba abakwenzayo nabakushoyo othisha kuveza ukuthi abakwenzayo kungenxa yokuthi alukho ulwazi abanalo mayelana nokuthi lapho uthisha efundisa umbhalo, kufanele afundiseni. Lokhu kwenza isivinini sokufunda okubhaliwe sihambe kancane kubafundi, ngamanye amazwi sibe ngaphansi kwezinga labo lokukhula.

8.4 UKUZENYEZA KOTHISHA NGOLIMI LWESIZULU

Abakushoyo nabakwenzayo othisha kukhombisa ukuthi abasithandi kahle isiZulu, basifundisa ngoba bephoqwa yisimo. Kusobala ukuthi ukuba othisha kuya ngabo ngabe bafundisa isiNgisi. Othisha babeka ukuthi baxuba isiZulu nesiNgisi lapho befundisa ngoba isiZulu sisodwa 'silukhuni'. Kanti bathi basebenzisa isiNgisi ngokusintshontsha lapho befundisa ngoba yinto abayijwayele nasenkulumweni eyejwayelekile ukufaka isiNgisi. Lokhu bathi bakwenza ngesizathu sokuthi isiZulu 'siyinkinga' uma besisebenzisa bengasixubi nesiNgisi. Kanti okwaqapheleka ukuthi nazo izingane ziyasisebenzisa isiNgisi lapho zikhuluma nothisha emakilasini. Lokhu kwenziwa ukuthi izingane zibukela kubo othisha njengoba nabo bekwenza lokhu. Lesi sizathu asizwakali kahle ukuthi uthisha angathi ulimi lwesiZulu, naye kululimi lwakhe lwebele, athi luyinkinga. Lokhu kuveza umqondo wokuthi nakuba benikeza izizathu ngokusebenzisa isiNgisi ekufundiseni ukufunda nokubhala, kodwa abangakusho, nokuyisona sizathu esicacayo ukuthi othisha bayazenyeka ngalolu limi, futhi abaluthandi. Uthisha uZanele wathi:

...isiZulu yisona esiyinkinga kakhulu. Ngikusho lokhu ngoba ngiye ngibone isiNgisi besifunda kangcono kunesiZulu. Angazi yini edala lokhu noma yingenxa yezinhlelo zikamabonakude nezomsakazo ekhaya, angazi. Khona ikhona impela inkinga ngokufundisa ulimi lwesiZulu. Enye yezinto edala lokhu ukuthi izingane azilitholi ithuba lokukhuluma isiZulu ngoba nasemakhaya abazali bakhuluma isiZulu esingamukelekile. Ngiyacabanga kunenkinga enkulu ngathi bantu abamnyama. Isibonelo nje, uma ingane ikhuluma okungesikho ngesiZulu siyathula asiylungisi kodwa uma ibheda isiNgisi siyayilungisa.

Njengoba ngichazile ngenhla, nakuba othisha bebeka ukuthi isiZulu 'siyinkinga', kodwa okuyilona phuzu elisemqoka abangalibeki ngokusobala ukuthi bayazenyeka ngolimi lwabo abalufundisayo lwesiZulu. Ngamanye amazwi ukuthi isiZulu siyinkinga kubonakala kuyindlela yokungaphumeli obala ngomuzwa abanawo wokwenyanya ulimi lwabo. Abakushoyo nabakwenzayo lapho befundisa ukufunda okubhaliwe kuyakufakazela lokhu. Isibonelo, izinsiza ezingamashadi abhalwe ngesiNgisi ezindongeni, izincwadi zesiNgisi eziningi emtatsheni wolwazi, nokunye. Lapho bekuhlobisa lokhu bathi bakwenza ngenxa yesikhathi okuphilwa kuso namuhla, lapho

ulimi lwesiZulu emphakathini lusetshenziswa luxutshwe nesiNgisi. Ngakho-ke isiZulu 'siyinkinga' lapho sisetshenziswa sisodwa singaxutshiwe nesiNgisi. Lokhu kusho ukuthi othisha bona luqobo bathatha isiZulu njengeninga. Lokhu kubiza ulimi lwesiZulu 'neninga' kuyahambisana nalokhu uNdimande-Hlongwa (2009, p. 38) akuchazayo lapho ethi:

Imiphakathi ethi ulimi luyinkinga yileyo enezilimi ezihlanganiswe nezinye noma ezahlukenene. ENingizimu Afrika izilimi zomdabu zase-Afrika bezibandlululwa futhi zibukelwa phansi. Bezithathwa njengezilimi eziyinkinga nguhulumeni wobandlululo. Umqondo wokuthi izilimi zomdabu ziyinkinga usaqhubeka yize noma lezi zilimi sezisemthethweni ngokwenqubomgomo yolimi. Abantu abansundu akufanele bacabange ukuthi ulimi luyinkinga ngoba aliyona.

La mazwi acashunwe ngenhla akhombisa ngokusobala ukuthi inkinga ilele kubo othisha ngokuthi kube yibo ababiza ulimi abalufundisayo nokululimi lwabo uqobo neninga lapho befundisa ukufunda okubhaliwe. Ngikusho lokhu ngoba yibona bantu okufanele ukuba ngabe bayaluthanda ulimi lwesiZulu ukuze nezingane ziluthande. Lapho izingane zifakwa umoya wokuthanda ulimi lwazo ngothisha, lokhu kungaphumela nakubazali bazo, kanjalo nasemphakathini wonke. Ngikusho lokhu ngoba othisha bayingxenye yomphakathi, futhi banamaqhaza abalulekile emphakathini abawabambile. Kanjalo nezingane, awukho umphakathi ongenazo izingane.

Izingane zingawenza umehluko emphakathini ngokwazo uma zingafakwa ngothisha uthando lolimi lwazo. Ngamanye amazwi lapho othisha nomphakathi kubona isiZulu njengeninga, lokhu kungalimaza imiqondo yezingane ngolimi lwazo, ngakho bese zingafuni ukulufunda. Ngamanye amazwi, lokhu kuhambisana nokushiwo uVygotsky (1978) lapho ethi ulwazi ingane evele inalo eluthola emphakathini, usikompilo kanye nolwazi olusha, kuyahlangana lapho ingane ifunda umbhalo ukuze iwuqonde. Ngamanye amazwi, izingane zilimala kuzo zombili izindawo, esikoleni nasemphakathini mayelana nolimi lwazo.

Kanti futhi lokhu kuyahambisana nokugcizelelwa ngabacwaningi abaningi abangabalandeli benjulalwazi kaVygotsky (1978) ababeka ukuthi ingane ifunda ukufunda okubhaliwe kusukela ezintweni ezenzayo; kusukela emagameni efunda ngawo

ukukhuluma afana namabizo athile, izenzo, izinto eziphathekayo kanye nezinto nje eye izibone zenzeka (Piaget & Inhelder, 1969; Block & Israel, 2005). Ngamanye amazwi, lapho othisha besebenzisa ulimi ngendlela abalusebenzisa ngayo lapho befundisa ukufunda, lokhu kusho ukuthi bafundisa izingane ukuthi zenze okwenziwa yibo. Ngikusho lokhu ngoba uma izingane zibukela kubo indlela ulimi olunukubezwa ngayo lapho othisha befundisa ukufunda okubhaliwe, lokhu nazo zingakubukela, zikwenze njengoba yinto eziyibukayo, eziphila kuyo, eyenzeka phambi kwazo. Ngakho-ke, uma othisha nomphakathi bebhebezela umoya wokwenyanya ulimi lwesiZulu, lokhu kungalimaza izingane, zihluleke ukuqonda imibhalo ngendlela okufanele ukuba ngabe ziyiqonda ngayo.

Nakuba bonke othisha bekhombisa ukuzenyeza ngolimi lwesiZulu, bacheme nesiNgisi, kodwa uthisha uNtombifuthi wakhombisa ngokwedlulele ukuthi isiZulu akasithandi, uthanda isiNgisi kunaso. Lokhu kwabonakala nangendaba ayikhethayo efundisa izingane ukufunda okubhaliwe, kanye namazwi aphawula ngawo ngesikhathi efundisa le ndaba, njengoba ngivezile esahlukweni sesikhombisa. Le ndaba yayincoma ubumqoka bokwazi isiNgisi (Bheka iseleko se-15, ekhasini lama-381 ohlwini lezeleko ngemuva). Kusobala ukuthi ukukhetha le ndaba wakwenza ukuze agqugquzele izingane ukuthi zicheme nolimi lwesiNgisi kunokuba zithande ulimi lwazo lwesiZulu.

Ngakho-ke kuyacaca ukuthi njengoba othisha besebenzisa isiNgisi lapho befundisa ukufunda okubhaliwe olimini lwesiZulu, abanayo inhloso yokwenza izingane ukuba zifunde ngokuzigqaja ngolimi lwazo lwesiZulu, zisibone sibalulekile kunanoma yiluphi olunye ulimi olukhona eNingizimu Afrika. Kulapho kuvela khona umonakalo olimini, uma abasebenzisi balo ulimi uqobo, benesandla ekululimazeni. Lokhu kusho ukushabalala kolimi lwesiZulu sempela esingaxutshwe nalulimi, ngamanye amazwi, esimsulwa.

Kunezinkonondo eziningi ngabamaphephandaba nomabonwakude, kanye neminye imithombo yezindaba, ngokujivaza ulimi lwesiZulu. Kodwa le mithombo nakuba inesandla ekulimazeni ulimi lwesiZulu, izikole nazo zingeke zashiywa ngaphandle ngoba

nazo zineqhaza ezilibambile ekugqugquzeleni ukufohla kwesiNgisi lapho kufundiswa isiZulu. Okuyisimanga ukuthi othisha abangamaNgisi abafundisa izingane zamaNgisi isiNgisi, ngisho noma ngabe zikhona nezabantu abamnyama, okukhona kuzo namaZulu, abahlanganisi ulimi lwesiNgisi nolwesiZulu lapho befundisa ukufunda okubhaliwe olimini lwesiNgisi. IsiNgisi yisiNgisi nje kwaphela. Ngamanye amazwi kubona isiNgisi asiyona 'inkinga'. Umbuzo ukuthi kungani pho isiZulu 'siyinkinga' uma sisetshenziswa ngaphandle kokuxutshwa nesiNgisi, sibe sisetshenziswa ngabalukhulumayo lolu limi futhi bebe befundisa izingane ezilukhulumayo? Impendulo yikho ukuthi othisha bachizela ulimi lwabo, bacheme nesiNgisi. Yingakho- nje kuthi nalapho befundisa ukufunda okubhaliwe olimini lwesiZulu lwasekhaya, singasali isiNgisi.

Lokhu kuveza isithombe sokuthi eminyakeni eminingi ezayo kuzohamba kuhambe lulimale ulimi lwesiZulu, kudlondlobale ulimi oluyinhlanganisela yolimi lwesiZulu nesiNgisi noma kugqame sona isiNgisi ngenxa yokuthi isizukulwane esizayo siyophila lo monakalo usuhambe ibanga elide uma uvunyelwa nangothisha ezikoleni. Lokhu yinto eseyake yenzeka nakwamanye amazwe afana noMelika, Australia, ne-New Zealand, lapho ezinye izilimi zazijivazwa ngokuxutshwa nezinye ezigqamile futhi ezinesithunzi kunezinye, okuholela ekutheni lezo zilimi zize zife (Ndimande-Hlongwa, 2009, p. 64). Lokhu kuchema nolimi olugqamile kuhambisana namathuba omsebenzi nesimo sezomnotho, njengoba uNdimande-Hlongwa echaza (p. 64). Umbuzo usekutheni, ubani okufanele azabalazele ukuthuthuka kwalolu limi lapho othisha, izibani zezwe, bengayilwi le mpi yokungcwaba ulimi lwesiZulu luphila?

Lokhu okwenziwa ngothisha okukhombisa ukuzenyeza ngolimi lwesiZulu yinto ekhona nasemphakathini, lapho umuntu ekhuluma isiZulu esingaxutshiwe nesiNgisi. Emphakathini umuntu ongasazi isiNgisi ubukeka eliqaba noma angafundile, noma enolwazi oluncane. Yingakho nothisha ukuze kubonakale ukuthi akasilo 'iqaba', akakhulumi isiZulu phaqa, lokhu abathi yisiZulu 'esiqinile' noma isiZulu 'esiqotho', usebenzisa isiNgisi lapho ekhuluma nezingane. Lokhu kwakubonakala kubo bonke othisha ngesikhathi sezingxoxo nangesikhathi umcwaningi ebabuka befundisa emakilasini ukuthi isiNgisi yiyigugu kakhulu. Isibonelo, uthisha uZandile ngesikhathi

sezingxoxo ezaba ngemumva kokubukela othisha befundisa ngesikhathi ebuzwa ukuthi kungani esebenzisa isiNgisi ekilasini lapho efundisa waphendula kanje:

Yinkinga khona impela esibhekene nayo lapho kufanele sifundise isiZulu ngesiZulu kuphela ngoba emphakathini, ngisho emakhaya ezingane, akwenzeki singabi khona isiNgisi. Lokhu kuyenzeka ngisho ingane nje uyithuma esitolo, ngeke nje uthi ayiyothenga umoya wokushaya ucingo kodwa uzothi ayiyothenga i-*airtime*. Kwesinye isikhathi siyasho sithi *stand up, good morning*, siyazingenela sona isiNgisi, futhi bayasizwa. Kuyazenzakalela. Khona siye sithi sizama ukubafundisa ulimi lwethu njengoba abantwana abalwazi ulimi abaluncela ebeleni...bazi isiNgisi, kuyazenzakalela noma kungesiyo inhloso. Kwamina ngiye ngizithuke sengithi 'Ake ungenzele i-sentence', ngingathi umusho. Basho nabo :*Thank you*...Khona kusekude lapho kuyiwa khona, baya strugglisha abantwana kakhulu uma kufanele kufundiswe ngesiZulu kuphela.

Kanti uthisha uMbali wabeka kanjena kulo mbuzo ofanayo:

Okunye uma ufundisa amanye amagama esiNgisi ayangena, ngoba phela usuke ukhuluma nabantu abanomqondo futhi abayijwayele into okhuluma ngayo. Ekhaya nje uyabona, umntwana akasho ukuthi izitshalo, kodwa uthi amaveji [*vegetables*] akalazi negama elithi imifino. IsiZulu sethu nje lapha emalokishini asigxilile esiZulwini lesi sempela. Nanesikhathi esiphila kuso nje asivumi ukuthi ukhulume isiZulu lesi esiqotho, njengoba phela siyakuqikelela ukuthi sikhulume ngezinto ezikwi-*environment* yengane, izinto ezaziyo ingane, ephila nazo emphakathini....

Kulezi zinkulumo ezingenhla kuyacaca ukuthi othisha basebenzisa isiNgisi ekilasini bebe kodwa befundisa isiZulu. Ngale ngokuthi bakwenza lokhu ngoba becabanga ukuthi izingane zizwa kangcono isiNgisi kunesiZulu ngoba kuyinto eziyijwayele ekhaya nasemphakathini eziphila kuwo, iphuzu elisemqoka yilona elokuthi abazigqaji ngolimi lwabo lwesiZulu, abalufundisayo. Nayo-ke imiphakathi ayimsulwa ngokubukela phansi ulimi lwesiZulu. Isibonelo, emiphakathini baya ngokuncipha abantu abangamaZulu abakhuluma isiZulu ngokuziqhenya ngaso, ngaphandle kokusixuba nesiNgisi, kanti bayanda abakhuluma isiNgisi okwedlula isiZulu. Lokhu akugcini ngokukhuluma, ngisho amaphephandaba namaphephabhuku, iziteshi zemisakazo nezikamabonakude, zinikeza umuntu isithunzi sokuba abukeke 'ehlakaniphile' futhi 'azi'. Ofunda iphephandaba lesiZulu, alalele noma abuke izinhlelo zikamabonakude kolimi lwesiZulu, emphakathini

‘unguZulu macansi’, ‘isiqhaza’, ‘akazi lutho’. Ngakho-ke, ngenxa yokuthi othisha baphila kuyo imiphakathi echizela ulimi lwesiZulu, kuyacaca ukuthi nabo benza lokho okwenziwa yimiphakathi, bakhohlwe ukuthi bona kumele babe neqhaza eliqinile ekuguquleni ukwenza nokucabanga kwemiphakathi kanye nezingane abazifundisayo ngolimi lwesiZulu. Lokhu kungawenza umehluko kwabakwenzayo lapho befundisa ukufunda umbhalo olimini lwasekhaya lwesiZulu.

Inkinga yokuzenyeza ngolimi lwesiZulu ayigcini ngokubonakala kothisha esikoleni, kodwa ibonakala nasekwenzeni kwabazali abaningi emiphakathini. Abazali abaningi, ikakhulukazi ezindaweni zasemalokishini nasemadolobheni, bancamela ukufundisa izingane zabo ezikoleni lapho isiNgisi sisetshenziswa njengolimi lwasekhaya, isiZulu sibe olokwethekelwa. Nakuba ziziningi izizathu ezenza abazali bafundise izingane zabo ezikoleni zabaMhlophe kodwa esinye sazo ukuthi baye bafise izingane zabo zazi isiNgisi. Uma izingane ezikhuluma isiZulu zifunda kulezi zikole, iningi lazo lifunda ulimi lwazo lwesiZulu njengolimi lokwethekelwa, njengezingane zabaMhlophe. Lokhu kwenza ukuba nalapho sezingekho esikoleni sezisemakhaya ziqhubeke nokukhuluma isiNgisi, okwenza ukuba lezo ezikhuluma isiZulu kuphela zibe nokuzenyeza. Nokho-ke nakuba ulimi lusetshenziswa ngale ndlela emiphakathini, kodwa akuzwakali kahle ukuthi uthisha angazami imizamo yokulungisa isimo esisemiphakathini. Ngamanye amazwi kulindeleke ukuba uthisha enze okulungileyo, okuzothi lapho ingane isekilasini, yazi ukuthi okuyiyona ndlela yokusebenzisa ulimi yiyona yiphi.

Ngike ngaveza esahlukweni sesikhombisa ukuthi umthelela wokuthi othisha abafundisa isiZulu bangasithandi kodwa bathande isiNgisi, uyabonakala nasezinganeni. Isibonelo, ngesikhathi umcwaningi evalelisa ezinganeni nakothisha ngosuku agcina ngalo uthisha uZandile nekilasi lakhe badwebela umcwaningi ikhadi. (Bheka iseleko se-11 ekhasini lama-362 ezelekweni ngemuva). Leli khadi laliqukethe la mazwi:

Besingazi ukuthi usithanda kangaka. Besingazi ukuthi ulimi lwethu lwesiZulu kukhona abazihluphayo ngalo. Sikufisela impumelelo kulolu cwaningo lwesiZulu olwenzayo. Siwuthandile umoya wakho omuhle. Uyisibani esihle kithina.

La mazwi angenhla angethusa ngoba akhombisa ukuthi bonke (uthisha nezingane zakhe) kusengathi sebekwamukele ukuthi isiZulu lulimi olubukeleka phansi, olungabalulekile. Ngale ndlela uthisha nabafundi bakhe kwabamangaza ukuthi kukhona abalukhathalelayo ulimi lwesiZulu, abanesikhathi sokulucwaninga. Lokhu kufakazela khona ukuthi othisha nabafundi babengalindela ukuthi kube nocwaningo olwenziwa ngolunye ulimi ‘olubalulekile’ kodwa hhayi isiZulu ngoba sona ‘asibalulekile’. Lokhu kusho ukuthi insila kumele iqale ikhuculwe kubo othisha ngaphambi kokuba kusolwe abanye abantu, ngesizathu sokuthi othisha bahlala nezingane isikhathi esiningi esikoleni, kanti lezi zingane yizona ezingakhula zenze umehluko lapho zikhonjiswa iqiniso ngolimi lwazo. Ngamanye amazwi lokhu kukhombisa ukuthi kudingeka kuphunywe umkhankaso kuqwashiswe othisha ezikoleni ngokubaluleka kolimi lwesiZulu, nangokwazi nje ngamalungelo olimi. Kanti lokhu yinto engadinga ukuthi othisha bayedlulisele ezinganeni abazifundisayo.

8.5 UKWENTULEKA KWEZINSIZAKUFUNDISA ZOKUFUNDA OKUBHALIWE

Izinsizakufundisa zibalulekile ekufundiseni ukufunda okubhaliwe. Futhi lapho uthisha efundisa ukufunda okubhaliwe akufanele azibe noma akhohlwe amanye amakhono olimi (ukukhuluma, ukubhala, nokulalela). Lokhu kungasho ukuthi ekilasini kumele zibe khona izinsizakufundisa ezilekelela ekutheni abantwana bakhulume, babhale, bafunde baphinde balalele. Ngaleyo ndlela izinsizakufundisa zibalulekile ukuba zisetshenziswe nguthisha lapho efundisa noma yiliphi lalawa makhono.

Kwatholakala ukuthi othisha abasebenzisi izinsizakufundisa zokufunda okubhaliwe ngokwanele ukuze abantwana bathuthuke ekufundeni okubhaliwe. Izinsizakufundisa abazisebenzisayo zimbalwa kakhulu. Ngingabala amashadi, amagama asikiwe, imisho esikiwe, ibhodi, incwadi eyodwa ekilasini, kanye nezithombe ezidwetshwe ngesandla. Othisha babebuye basebenzise izindaba ezibhalwe ngesandla ezinombala omnyama. Lokhu kungenxa yokushoda kwezinsizakufundisa ezikoleni. Izinsizakufundisa engibhekise kuzo yilezo ezingalekelela ingane ukuba ithuthuke ekufundeni umbhalo.

Njengoba izingane zithanda imibhalo ebhalwe ngesandla esikhulu, esinezithombe ezigqamile ngemibala, izindaba ezibhalwe ngesandla ephepheni akulula ukuthi zikhuthaze uthando lokufunda umbhalo ezinganeni ngokuwuqonda.

Lezi zinsiza zibalulekile, kodwa azikwazi ukulekelela ingane ukuba ithuthuke nangamanye amakhono olimi uma zisetshenziswa zodwa. Ngamanye amazwi zidinga ukuba zisebenze nezinye ezingalekelela ukudoba uthando lokufunda kubantwana. Isibonelo, njengobuchwepheshe banamuhla njengama khompuyutha, omabonwakude, ama-games ehlukene angamathoyizi afundisayo (*educational toys*), umsakazo, nokunye okuningi.

Lokhu kusebenzisa uhlobo olulodwa lwezinsiza othisha bakwenza ngoba bengenazo ezinye izinhlobo zezinsiza. Ngaphandle kwalokho, othisha basebenzisa lezi zinsizakufundisa ngoba zihambisana nezinhloso zabakufundisayo, ukufundisa imisindo nokwakha amagama nemisho emifushane. Lokhu kungenxa yokuthi bengacabangi ukuthi lapho befundisa ukufunda; akumele bagcine ngokugxila emisindweni nasemagameni nasemishweni, kodwa okuyiyona nto ebalulekile ukuthi ingane ikwazi ukufunda umbhalo futhi iwufunde ngokuwuqondisisa, ikuthokozele ukufunda imibhalo enhlobonhlobo.

Engxoxweni eyalandela ukubuka othisha befundisa, umcwaningi wabuza uthisha uMbali ukuthi kungani esebenzisa izinsiza ezizodwa (ishadi elibhalwe ngesandla elilodwa isonto lonke, kanye namagama nemisho esikiwe) engazishintshi lapho efundisa ukufunda okubhaliwe. Uthisha uMbali wathi:

Ngingasho ngithi kade ngingenazo kahle izinsiza, kodwa manje senginazo. Ngesikhathi usekilasini ngifundisa ngangingakabi nazo. *Some of them* ngiwathole kwi-*Department of Education*, *some of them* anezilimi eziningi. Uthole nje igama elithi '*transport*' bese ngezansi kube khona elithi '*intalaspoti*' [okuyigama lesixhosa elisho izithuthi] kuphinde kube khona elithi '*izithuthi*'. Uyabona nje ungabe usa-*understander* ukuthi sekungena nesiXhosa kanjani. Kodwa-ke nginawo nje amashadi lapho befunda khona ngesiNgisi nangesiZulu, isiNgisi sikhona nje. IsiNgisi siyaqhamuka nje nomaphi. Ngeke nje uzwe ingane ithi umama uzoyithengela izicathulo ngenyanga kaNcwaba. Nokho-ke siyazama khona ngoba nasebhodini

siyazifaka izinyanga zonyaka zesiZulu ukuze bazijwayele.... yikho nje ukuthi kumele untshontshe lelo gama noma lawo magama...

Njengoba uthisha uMbali wayethi usenazo izinsizakufundisa, ngalesi sikhathi kwabe sekuyinyanga kaNcwaba, okungukuthi kwabe sekuphakathi nesigaba sesithathu sonyaka. Nakuba echaza ukuthi wayesenazo izinsizakufundisa, kodwa izinsiza ayekhuluma ngazo yizincwadi ezimbalwa zokufunda zezingane ezincane, okuyinto angayisebenzisanga ngesikhathi efundisa ekilasini, kodwa ayisho ngomlomo. Okwakusemakilasini kwakungamashadi athengwayo ayesezindongeni anemibhalo yesiNgisi echaza izithombe. Kulolo hlobo lwamashadi othisha babengenawo abhalwe ngesiZulu. Isizathu salokhu kwaba ukuthi ayengekho amashadi ayebhalwe ngesiZulu esikoleni sonke jikelele. Nawo lawo ayekhona amaningi babewazuze kuMnyango WezeMfundo ngokomkhankaso we-*Foundations For Learning*. Le *Foundations For Learning* ngike ngachaza ngayo esahlukweni sokuqala. Into eyinkinga ukuthi nakuba lolu hlelo luhlose ukwelekelela othisha ngokufundisa ukufunda nokubhala kanye nokunye, kodwa izinsiza zitholakala ngolimi lwesiNgisi. Izinsiza ze*Foundations for Learning* nakuba ngesikhathi sokuqoqwa kolwazi zazibhalwe ngesiNgisi, kodwa ulwazi olukuzo othisha babengalusebenzisa ekufundiseni isiZulu. Ngikusho lokhu ngoba akusikho ukuthi othisha kabakwazi ukufunda isiNgisi. Uma okuqukethwe kule mithombo ye*Foundations for Learning* kulusizo olimini lwesiNgisi, kungaba wusizo nakhona esiZulwini.

Ngesikhathi umcwaningi esaqoqa ulwazi locwaningo kwakungakabi khona lutho lwalolu hlelo olutholakala ngolimi lwesiZulu. Lokhu kuveza inselelo kothisha besiZulu kulezi zikole ababhekene nayo ngokushoda kwezinsizakufundisa zokufunda okubhaliwe ezitholakala ngolimi lwesiZulu. Lokhu bakhononda nangakho othisha ngesikhathi sezingxoxo nomcwaningi, bebeka ukuthi kubanika inkinga ukungatholakali kwezinsiza zesiZulu ngoba abanaso isiqiniseko sokuthi lapho behumusha bakwenza ngendlela eyiyo yini. Lokhu babekusho ngoba bengazethembi ngamakhono okuhumusha okususelwa kolunye ulimi.

Lokhu kuyahambisana nanendikimba ethi bayazenyeka ngolimi lwabo bancamele isiNgisi, osekuxoxiwe ngayo ngenhla. umqondo wokuthi othisha bakwenza lokhu ukuze

izingane zithuthuke olimini lwesiNgisi. Umbuzo engaba nawo ukuthi zizothuthuka kanjani izingane uma yilesi nalesi sithombe esisekilasini sinegama lesiNgisi ngezansi, kodwa kungabi bikho nelilodwa igama elichaza isithombe eliyisiZulu? Lokhu nakuba kuveza umqondo wokuthi izingane zilekelelwa kangcono ekuthuthukeni ngokufunda okubhaliwe olimini lwesiNgisi, kodwa futhi esinye isizathu yikho ukuthi izinsizakufundisa ziyindlala kulezi zikole.

8.6 IQOQA LESAHLUKO

Kulesi sahluko ngihlaziye ngezizathu ezenza othisha bafundise ukufunda okubhaliwe ngendlela abakwenza ngayo lapho befundisa isiZulu ulimi lwasekhaya emabangeni esibili nawesithathu ezikoleni zamabanga aphansi. Lapha kubalulwe izindikimba ezine okuyizona le mpendulo ehlelwe ngazo. Izindikimba zitholakale ngokuhlaziya abakushoyo nabakwenzayo othisha lapho befundisa ukufunda okubhaliwe (Bheka izahluko sesi-5, sesi-6, nesesi- 7). Esahlukweni esilandelayo kuzoxoxwa ngesiphetho socwaningo lonke, okuyisahluko sokugcina salolu cwaningo.

ISIAHLUKO 9

ISIPHETHO NEZIPHAKAMISO

9.1 ISINGENISO

Lolu bekuwucwaningo lokuhlola ukufundiswa kokufunda okubhaliwe emakilasini esiZulu ulimi lwasekhaya emabangeni aphansi, ibanga lesibili nelesithathu ezikoleni ezimbili zaselokishini laseMlazi, eThekwini. Lezi zikole yiMbalenhle neGolide, okungamagama okungewona awangempela, kodwa okungamagama eziphiwe wona ukuvikela amagama othisha ababeyingxenywe yocwaningo kanye nezikole zabo. Lolu cwaningo beluphendula imibuzongqangi emithathu emayelana nabakushoyo, abakwenzayo, kanye nezizathu ezenza ukuthi benze ngendlela abenza ngayo lapho befundisa ukufunda okubhaliwe. Ucwaningo luphinde luveze ukuthi nanxa bekwenza noma bechaza ngokufundisa ukufunda okubhaliwe, kodwa imibhalo eminingi eyahlukene ithini yona ngokufundiswa kokufunda okubhaliwe emabangeni aphansi.

Imiphumela yocwaningo iveza ukuthi abakwenzayo othisha bakwenza ngenxa yezinkolelo ezithile ababambelele kuzo mayelana nokufundisa ukufunda okubhaliwe. Okwesibili, ucwaningo luveza ukuthi othisha abakhombisi ukuba nolwazi olwenele mayelana nokuyiyona nhloso yokufundisa ukufunda okubhaliwe, okuwukufunda ngokuqondisisa umbhalo owufundayo, nokuthi umfundi azuze uthando lokufunda imibhalo eyahlukene. Okwesithathu, kuyavela ukuthi othisha bayazenyenza ngolimi lwesiZulu abalufundisayo, bancamela isiNgisi. Lokhu kukhombisa amandla esiNgisi nokuhlonipheka kwaso ngaphezu kwezinye izilimi eNingizimu Afrika, nakuba umthethosisekelo wezwe laseNingizimu Afrika ubeka ngokusobala ukuthi zonke lezi zilimi eziyishumi nanye ezisemthethweni ziyalingana, kumele zithathwe ngendlela efanayo, zisetshenziswe ngokulingana, futhi zihlonishwe ngendlela efanayo, okuyinto engakenzeki uma sekukhulunywa iqiniso. Okuxakayo ukuthi abasebenzisi balo lolu limi, okukhona kubo nothisha abalufundisayo, banesandla ekudelelekeni kwalo. Umphumela wokugcina wocwaningo waba ukuthi othisha bentula izinsizakufundisa zokufunda

okubhaliwe eziwulimi lwesiZulu. Lokhu kwenza ukuthi nakuba ziyingcosana izinsiza abanazo ezikoleni, kodwa inkinga enkulu kube ukuthi nalezo eziyingcosana abanazo, iningi lazo ngezisiNgisi.

Izincwadi ziyentuleka kakhulu kuzo zombili izikole ngoba nakulawo makilasi okwakuke kuphathwe kuwo incwadi, kwakuba yincwadi efanayo efundwa ngumuntu wonke osekilasini, kungabi khona ezinye ezehlukile ukuze izingane zibe nothando lokufunda imibhalo eyahlukene. Nakuyo leyo eyayiba khona (ngaphandle kwekilasi elilodwa likathisha uNtombifuthi), abafundi babeze babambisane ngenxa yokuthi zazingabenele ngokwesibalo. Lobu bunzima abugcini ngokuthi kube yizinsizakufundisa zasekilasini kuphela, kodwa nemithombo yolwazi othisha abethembele kuyo iningi layo ibhalwe ngesiNgisi. Lokhu kubaphoqa ukuba bahumushe, kodwa bebe bengenaso isiqiniseko sokuthi bahumusha ngendlela eyiyo njengoba kungacaci ukuthi banawo amakhono okuhumusha ulimi lwesiNgisi luye esiZulwini. Ngaphandle kwalokho, nakho ukungakhuthali kungabuye kubukwe kunomthelela ekushodeni kwezinsizakufundisa zokufunda okubhaliwe ngoba ezinye bangazama ukuzenza uma bengazimisela ngokwenzenjalo, njengoba kukhona okungangedinge imali ukuze bakwenze.

9.2 UKUBALULEKA KWALOLU CWANINGO

Lolu cwaningo luphonse itshe esivivaneni ngokuveza obala ukuthi othisha besiZulu basemabangeni aphansi bakuchaza kanjani ukufundisa ukufunda okubhaliwe futhi bakwenza kanjani. Lokhu kuhlenganisa okufundiswayo, izindlela namasu okufundisa, izinsizakufundisa, imizwa abanayo ngolimi lwesiZulu, nokunye. Abakuchazayo othisha kukhombisa ukuthi yiyona ndlela abakuqonda ngayo ukuthi ukufundisa ukufunda okubhaliwe kuyini, kwenzeka kanjani, yini inhloso yakho, yimaphi amakhono abawakhulisayo othisha ezinganeni lapho bezifundisa ukufunda okubhaliwe, njalonjalo. Luphinde lwaveza ukuthi lokhu abakushoyo nabakwenzayo mayelana nokufundisa okubhaliwe olimini lwasekhaya lwesiZulu bakwenza ngazizathu zini.

Nakuba ngokwabo beziveza izizathu zabakwenzayo, kodwa ucwaningo luphinde luveze nalezo zizathu eziwumphumela wokuhlaziya ngosizo lwenjulalwazi esetshenzisiwe kanhle nohlaka lwemicabango. Ulwazi locwaningo lwatholakala ngezingxoxo nokubuka othisha befundisa, kanye nalolo olwatholakala ngokubuka okubhaliwe, njengemisebenzi yezingane kanye nemithombo esetshenziswa ngothisha ukuzilungiselela ngabakufundisayo. Ucwaningo luvezile ukuthi abaqondi ngokuyiyona njongo yokufunda okubhaliwe, ukufunda umbhalo ngokuqondisisa, ngakho abakwenzayo kungenxa yaleso sizathu. Lokhu kubonakale ngabakushoyo kanye nabakwenzayo. Okunye ukuthi ucwaningo luveza ukuthi othisha ababengabahlanganyeli bocwaningo basebenzisa nesiNgisi ekufundiseni isiZulu ulimi lwasekhaya. Lokhu kuveza umqondo wokuthi isiZulu abasinambithisisi kahle, kodwa bancamela ulimi lwesiNgisi kunesiZulu. Ngale kwalokhu, okunye ucwaningo elikuphonse esivivaneni ukuthi othisha ababeyingxenywe yocwaningo abasuki kalula ezinkolelweni abanazo mayelana nokufundisa ukufunda okubhaliwe.

Le miphumela izokwenza ukuthi othisha baziqezeze ngokubukeza abakwenzayo, ukuthi abakwenzi ngenxa yezinkolelo yini noma bakwenza ngoba kufanele ukuba bakwenze. Lokhu kungasiza nothisha wanoma isiphi isifundo ukuthi lapho efunda umbiko walolu cwano, aziphele yena ngokwakhe (*self reflection*), ukuze kuthi nanxa kukhalwa ngamazanga aphantsi okufunda okubhaliwe kwezingane, unembeza wakhe ube umlahla noma umvuna. Ngaleyo ndlela lapho umlahla, acabange ukuthi kukuphi lapho engenzanga khona ngokwanele. Okunye ucwaningo olukuphonse esivivaneni ukuveza ubunzima obubhekene nothisha bezikole ezaziyingxenywe yocwaningo mayelana nokwentuleka kwezinsizakufundisa. Le nselelo yabonakala kuzo zombili izikole ezaziyingxenywe yocwaningo. Ngaleyo ndlela, lokhu kungaba wusizo lapho abaphathi bezikole kanye noMnyango wezeMfundo ungathola lo mbiko, bese kwenzeka okuthile ukulekelela othisha ngezinsizakufundisa ezilimini zabansundu, kakhulukazi isiZulu ulimi lwasekhaya, obekuyilona ucwaningo lugxile kulo.

Okubaluleke kunakho konke ngemiphumela yalolu cwaningo, ukuthi luveza ngokusobala ukuthi abantwana basezikoleni ebeziyingxenywe yocwaningo hlobo luni lokufunda abakutholayo lapho befundiswa ukufunda okubhaliwe. Ngamanye amazwi, lapho benezinkinga zokufunda okubhaliwe, lokhu kuncike ekutheni abakutholi kahle ukwelekelelwa ngokufundiswa ukufunda okubhaliwe ngendlela efanele. Ngakho-ke kuyacaca ukuthi izinkinga abanazo zokufunda okubhaliwe, ziwumphumela wokungalekelelwa kahle ngothisha, nokuyinto abangakhula nayo. Lokhu kusho ukuthi bangakhula benezinkinga ngokufunda okubhaliwe ngokuqondisisa, futhi bangakuthakaseli ukufunda imibhalo enhlobonhlobo, okungabenza babe ngabafundi bemibhalo abangekho ezingeni eliphezulu.

9.3 UBUHLE NEZINGQINAMBA ZALOLU CWANINGO

Lolu bekulucwaningo lokuhlola ukufundiswa kokufunda okubhaliwe emabangeni aphansi (esibili nawesithathu) esiZulu njengolimi lwasekhaya. Ucwanningo lukwenze ngempumelelo lokhu, ngenxa yokuthi ukufundisa ukufunda okubhaliwe bekuyiyona ngqikithi ezingxenyeni eziningi kulolu cwaningo. Ngale ndlela umcwanningi ubekuqikelela ukuthi angahlubuki kokuyiyona ngqikithi yocwaningo. Lokhu kusho ukuthi umcwanningi akasukanga kokuyiyona ndawo lapho ucwaningo lugxile khona, okuwukufundiswa kokufunda okubhaliwe emabangeni aphansi (esibili nawesithathu). Lokhu kubonakale nangenjulalwazi esetshenzisiwe yokufunda okubhaliwe, okuyinjulalwazi kaVygotsky (1978) i-*social constructivist theory*, ebheka ukufunda nokufundisa.

Le njulalwazi isetshenziswe ukuhlaziya abakwenzayo nabakushoyo othisha. Isibonelo, nanxa injulalwazi i-*social constructivism* igcizelela ukubaluleka kolwazi ingane eza nalo ngaphambi kokuthi ifunde okubhaliwe, ulwazi eluthola ekhaya nasemphakathnini, kanye nolwazi olusha eluthola ngokufunda okubhaliwe, kwabonakala ukuthi othisha babengahambisani nalokhu kwabakwenzayo ngoba ukufundisa kwabo kugxile kakhulu olwazini lwemisindo, amagama (ukwakhiwa, ukuwabona, ukuwachaza), kanye nemisho emifushane. Babenganiki izingane ithuba lokuba zifunde imibhalo, zicabange

ngokuzokwenzeka embhalweni, zisebenzise ulwazi ezivele zinalo kumbe eziluthola emphakathini nasekhaya mayelana nokusembhalweni, njengoba ukufundisa kwabo kwabe kugxile emisindweni nasekwakhiweni kwamagama nemisho. Kanti nalabo ababeyisebenzisa imibhalo eyizincwadi zezindaba, ukwenza kwabo kwakungakhuthazi uthando lokuba izingane zifunde okubhaliwe, futhi zithuthuke ekufundeni okubhaliwe. Lokhu kuxoxiwe ngakho kabanzi kusukela esahlukweni sesihlanu kuze kube kwesesishiyagalombili, lapho umcwaningi ebeveza aphinde ahlaziye akutholile.

Nakuba ucwaningo lunabo ubuhle eligabisa ngabo, kodwa nezingqinamba zibe khona. Ziningi izinto ezingacwaningwa nokusondelene nokufunda okubhaliwe, kepha kulolu cwaningo umcwaningi unqume ukubheka uhlangothi olulodwa, ukufundiswa kokufunda okubhaliwe. Lokhu kungenxa yokuthi umcwaningi ubengahlosile ukusabalala nakho konke okusondelene nokufunda okubhaliwe, kodwa ukugxila kokukodwa, ukuze akucubungule, athole amaqiniso ajulile ngakho. Njengokuthi nje umcwaningi ubengabheka akhethe ubudlelwano obukhona phakathi kokufunda okubhaliwe nokubhala (*reading and writing connections*), ubudlelwano obuphakathi kokufunda okubhaliwe nokwenza komfundi esikoleni (*reading and academic performance*).

Okunye bekungaba ukuthi umcwaningi akhethe ukucubungula elinye lamakhono okufunda okubhaliwe abalulekile ekufundeni umbhalo (njengolwazi lwezimelamsindo, ukufunda ngokungangingizi, ulwazi lokubona amagama, izincazelo zamagama, ukuqondisisa). Kodwa umcwaningi ubeqonda ukuthi yilelo nalelo lala makhono abalulekile ekufundeni okubhaliwe enganeni engumfundi osafufusa. Ngakho-ke umcwaningi ukubone kubalulekile ukuthi agxile kokuphelele kunokuba agxile engxenyeni eyodwa kumbe ezimbili zala makhono, ngoba wonke abalulekile. Ngale kwalokhu, umcwaningi ubegxile emabangeni aphantsi kuphela (ibanga lesibili nelesithathu), kodwa akacwaninganga ngawo onke amabanga asesikoleni. Isizathu salokhu ukuthi ukufunda okubhaliwe komfundi osafufusa kungeke kwaqhathaniswa nokomfundi osekhumile, njengomfundi webanga leshumi nanye noma weshumi nambili. Lapha yingoba umfundi osemabangeni aphantsi usuke esacathula, kanti osekhumile kulindeleke ukuba usesezingeni elithile lokufunda okubhaliwe.

Okunye futhi ukuthi nakuba izilimi ezifundwa kulezi zikole ebeziyingxenye yocwaningo zimbili, kuyisiNgisi nesiZulu, kodwa umcwaningi ukhethe ukucwaninga okwenzeka olimini lwesiZulu kuphela hhayi esiNgisini. Lokhu bekungasiza ukuthi kuvele imiphumela ecacile ngokufundiswa kokufunda okubhaliwe lapho kuqhathaniswa lezi zilimi zombili ukuze kucace ukuthi umehluko uba kuphi ekufundisweni kwazo.

Ngale kwalokhu, ucwaningo lwenziwe kuphela ezikoleni ezimbili, endaweni yaseMlazi. Ngaleyo ndlela kungenzeka ukuthi okwenzeka kulezi zikole lapho kufundiswa ukufunda okubhaliwe akwenzeki ngendlela echazwa wumbiko walolu cwaningo. Futhi-ke ucwaningo lwenziwe endaweni eyilokishi, okuyindawo esondelene nedolobha elikhulu lesifundazwe, iThekwini. Kanti bekungenzeka ukuthi endaweni yasemakhaya, kutholakale ukufundisa ukufunda okubhaliwe kwenzeka ngenye indlela futhi nabakushoyo othisha kwehluke kulokhu okutholakale kule ndawo enobudolobha. Ngamanye amazwi okutholakale kulolu cwaningo kungenzeka ukuba emakhaya akwenzeki ngendlela efanayo, kanti futhi kungenzeka ukuba kuyafana nakhona.

9.4 IZIPHAKAMISO EZIMAYELANA NOCWANINGO OLUNGENZIWA, EZIQONDENE NOMNYANGO WEZEMFUNDO, KANYE NEZIQONDENE NENQUBOMGOMO YOLIMI YEZWE LASENINGIZIMU AFRIKA

Njengoba isihlokwana siveza, iziphakamiso okuzokhulunywa ngazo lapha yilezo ezimayelana nocwaningo olungenziwa noma olungalandela lolu, nalezo eziqondene noMnyango WezeMfundo, kanye neziqondene nenqubomgomo yolimi yezwe laseNingizimu Afrika.

9.4.1 IZIPHAKAMISO EZIMAYELANA NOCWANINGO OLUNGENZIWA

Izingqinamba zalolu cwaningo, njengokuba kuxoxiwe ngazo esigabeni esingenhla zigqamisa izinto eziningi ezibalulekile mayelana nokufundisa ukufunda okubhaliwe. Lokhu kusho ukuthi kuningi okufanele kucwaningwe mayelana nokufundiswa kokufunda okubhaliwe olimini lwasekhaya lwesiZulu. Phakathi kokunye kungaba ucwaningo

oluzobheka izindlela zokufundisa okubhaliwe emabangeni aphantsi. Lokhu kungasho ukuthi kungancomeka ukuba kwenziwe ucwaningo olungaba yi-*action research*, lapho umcwaningi engenza imizamo engaba wusizo ekulekeleleni othisha ngokufundisa ukufunda okubhaliwe olimini lwasekhaya emabangeni aphantsi. Lokhu kungaba lusizo lapho isiZulu silulimi lwasekhaya kothisha nabafundi. Lokhu kungasho ukuthi umcwaningi kumele achithe isikhathi esiningi ezikoleni, ezama ukulekelela othisha, abheke ukuthi imizamo yakhe iyawuveza yini umehluko, aphindaphinde ukuhlola kabusha njalo nje lapho ekade ezama ukuhlola indlela entsha yokufundisa ukuthi iyasebenza yini, aphinde akubukeze, kuze kube imiphumela isiyabonakala ivuna izithelo ezinhle kothisha nakubafundi. Okubalulekile ukuthi lolo cwaningo kube oluzohlomulisa othisha ngezindlela zokufundisa, kuphinde kubhekwe ukuthi okufundiswayo kunayo yini injongo yokufunda okubhaliwe ngokuqondisisa kubafundi, ukuze bakhule ekufundeni okubhaliwe. Nokho-ke umcwaningi kungadingeka abe nokuxhumana noMnyango WezeMfundo ukuze angabe esenza okuphambene nezinhlalo nezidi ngo zawo, njengoba kungaba nemigomo elandelwayo.

Ngale kwalolu cwaningo oluchazwe ngenhla olungenziwa, okunye okungancomeka ukuba kube nocwaningo lokuhlola (*survey study*) imizwa nemibono abanayo othisha mayelana nolimi lwesiZulu, kanye nemithelela yakho. Lokhu kungasho ukuthi kube lucwaningo olukhulu, olungathatha isibalo esithe xaxa sothisha ukuba babe yingxenye yocwaningo, inani lezikole ezibambe iqhaza lande. Imiphumela yocwaningo ingaveza isithombe sokuthi ingaphi imizwa nemibono yothisha abanengi mayelana nokufundisa ukufunda olimini lwasekhaya lwesiZulu, futhi kufanele kwenziwe njani ngakho.

9.4.2 IZIPHAKAMISO EZIQONDENE NOMNYANGO WEZEMFUNDO KANYE NENQUBOMGOMO YOLIMI YEZWE LASENINGIZIMU AFRIKA

9.4.2.1 IZIPHAKAMISO EZIQONDENE NOMNYANGO WEZEMFUNDO YAMABANGA APHANSI

Kungaba kuhle lapho uMnyango WezeMfundo ungalekelela othisha ekutheni baqonde ukuthi ezinye izinto ziba zinhle, zibe wusizo ngesikhathi esithile, kodwa ukuhamba

kwesikhathi ngenxa yokushintsha kwezikhathi, lezo zinto ezake zaba lusizo esikhathini esiphambili, zitholakale sekunesidingo sokuba kubuyezwe ukusebenza kwazo. Lokhu kungalekelela othisha ekutheni babuyekeze izinkolelo abanazo mayelana nokufundisa ukufunda okubhaliwe olimini lwesiZulu, ukuthi zisafaneleka yini ngokwezidingo ezihambisana nesikhathi sanamuhla, lapho kutholakala izinto eziningi sezinoshintsho lapho kuqhathaniswa nesikhathi esiphambili. Futhi lokhu kungasiza ekutheni babhekisise abakufundisayo, izindlela abazisebenzisayo ekufundiseni ukufunda okubhaliwe, kanye nendlela abakuqonda ngayo ukufundisa ukufunda okubhaliwe, kanjalo nenhloso yokufundisa umbhalo kubantwana abasebancane.

Ngale kwalokhu, lokhu kungabenza nokuthi babuye bajeqeze nezinjulalwazi abazisebenzisayo, uma zikhona, uma zingekho, bathole ulwazi ngalezo zinjulalwazi zokufunda okubhaliwe (*theories of reading*). Ngaleyo ndlela, lokhu kungenza ukuba othisha bangakuthathi kancane ukufundisa ukufunda okubhaliwe, bacabangisise lapho besakuhlelela nalapho bekwenza ukuze amazinga ezingane okufunda okubhaliwe athuthuke.

Ngaphandle kwalokhu, okunye okungalekelela kulesi simo ukuthi uMnyango WezeMfundo uke ubhekisise indaba yenqubomgomo yolimi kwezemfundo emazingeni aphantsi. Ngikusho lokhu ngoba ekhona yakhiwa ngonyaka we-1997, kodwa kuze kube manje ayikaze ibuyezwe kodwa sekuphele iminyaka eyi-13 yakhiwa.

9.4.2.2 IZIPHAKAMISO EZIQONDENE NENQUBOMGOMO YOLIMI YEZWE LASENINGIZIMU AFRIKA

Kubonakala kungenza umehluko lapho uhulumeni wezwe laseNingizimu Afrika engasheshe ayisukumele indaba yokulinganiswa kwezilimi zaseNingizimu Afrika. Lokhu kuhlenganisa ukubuyezwa kwenqubomgomo yolimi, kanye nokuba kubhekiswe ukuthi khambi lini elingaba yisixazululo ekuqinisekiseni ukuthi inqubomgomo yolimi iyalandelwa emazingeni ehlukene nasezikhungweni ehlukene (Isibonelo: emiphakathini, ezikoleni, nakwezinye izikhungo zikahulumeni nalezo okungesizo ezikahulumeni). Lokhu kungahlenganisa nokubhekelela ukuthi abantu abahlukumezeki

yini ngenxa yezilimi zabo ezingesona isiNgisi, ukuze izilimi zabansundu zibonakale zibalulekile futhi zithandekile nakubanikazi bazo. Njengokuthi nje, isibonelo, lezi zilimi ziyasetshenziswa yini lapho kwenziwa inhloko (interview) ezikhungweni ezehlukene ukuze umuntu akwazi ukuthola umsebenzi engaphoqekanga ukukhuluma isiNgisi 'njengomlungu waseNgilandi' ukuze athole umsebenzi, abonakale 'ehlakaniphile' ngenxa yokuthi ukhuluma isiNgisi esicilekile.

Kanti nangale kwalokhu, ngenxa yokuthi isiZulu sibonakala siqhubeka nokonakala ngokuba sixutshwe nesiNgisi ezikoleni nasemiphakathini, lokhu kubiza nokuthi uhulumeni afake isandla ekusunguleni izinhlelo ezingalekelela kulokhu uHennington (1989) akubiza ngokuthi ukungaxutshwa kolimi noma ukuhlanzwa kolimi (*language purification*). Lapha kubhekwa ulimi ukuthi luhlale lumsulwa, lunganukubezwa ngezinye izilimi (Hennington, 1989; Kaplan & Baldauf, 1997). Lokhu yinto iJaphani eyake yayenza ngempumelelo emva kwempi yokuqala yomhlaba. Nokho-ke lokhu yinselelo enkulu njengoba kuphilwa esikhathini lapho abantu bezinhlanga nezilimi ezahlukene behlala ndawonye, befunda futhi besebenza ndawonye. Lokhu kudinga imiphakathi igqugquzelwe futhi incengwe ngokuziqhayisa ngezilimi zayo zamaNsundu, kwenziwe izinhlelo ezizoqhakambisa ubuhle bokugcinwa kobumsulwa bolimi kanye nokukhula kwalo. Isibonelo, kunezinhlelo emsakazweni woKhozi FM ezizamayo ukudonsa uthando lwabalaleli abangamaZulu, nazo ezingagqugquzelwa, kuphinde kube njalo nakumabonakude nasemiphakathini uqobo ukuze ulimi luthandekile futhi lugcineke.

Kanti amaFrentshi selokhu kwathi nhlo asebenzisa yona le ndlela ukugcina ulimi lwawo lunothile futhi luhlale lunganukubezekile (Ndimande-Hlongwa, 2009, p. 63). Lolu hlelo lugxila ekukhuleni kolimi olukhethiwe nezichazamazwi okuhloswe ngazo ukunciphisa izinga lamagama angawokwebolekwa noma athathelwa kwezinye izilimi, nokuvimbela okunye okungekhona okwendabuko olimini. Ukungaxutshwa kolimi kuqondene nokwesabela ukuthi ulimi olubukeka lungalinyazwa ulimi oludumile, olukhulunywa ngabantu abaningi kumbe olusabalele emazweni amaningi (okungaba yisiNgisi), nokuthi lolo limi lokubolekwa lungafiphaza indlela yokubhalwa kolimi (Alisjhabana, 1984; Omar, 1987). Nokho-ke inselelo inkulu njengoba sengike ngachaza ngenhla, kanti lokho akusho

ukuthi kufanele kusongwe izandla kube konakala. Umuntu nomuntu ongumZulu bekudingeka athole ukugququzeleka ngokuthanda ulimi lwakhe, aziqhayise ngalo futhi angabi nokuzenyeza ngalo.

9.5 IQOQA LOKUGCINA OCWANINGWENI

Lesi besekuyisahluko sokugcina socwaningo esigoqa konke obekukhulunywa ngakho. Kulesi sahluko ngixoxile kafushane ngemiphumela yocwaningo. Okwesibili ngixoxile ngalokho ucwaningo elikuphonsile esivivaneni ngokufundiswa kokufunda okubhaliwe olimini lwasekhaya lwesiZulu emabangeni aphansi (esibili nawesithathu). Okwesithathu ngiphinde ngaxoxa ngokubaluleka nangezingqinamba zalolu cwaningo. Ngaphandle kwalokhu ngiphinde ngaphawula ngeziphakamiso ezimayelana nocwaningo olungalandela emumva kwalolu. Ngibuye ngathinta nokungancomeka ukuba kwenziwe uMnyango WeMfundo mayelana nenqubomgomo yolimi yezikole zamabanga aphansi, kanye nohulumeni mayelana nokusebenza kwezilimi zabansundu, okubalwa kuzo isiZulu njengolimi lwasekhaya.

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IZELEKO (APPENDICES)

**ISELEKO 1: UHLELO LWEMIBUZO YEZINGXOXO/ YENHLOLOLWAZI
ESAKUHLELEKA (Pre-lesson observation interviews)**

- 1. Ake ungichazele ngokufudiswa kokufunda emabangeni amazinga aphansi, kuyini futhi ukwenza kanjani?**

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- 2. Uye uphatheke kanjani uma uzofundisa ukufunda kubantwana bakho bamabanga aphansi? Chaza.**

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- 3. Usunesikhathi esingakanani ufundisa ukufunda kubafundi bamabanga aphansi? Yikuphi osukufundile kulesi sikhathi osunaso ufundisa amabanga aphansi?**

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- 4. Indlela ofundisa ngayo ukufunda manje, isafana yini nendlela owawufundisa ngayo phambilini? Uma ingasafani, yikuphi osekushintshile?**

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- 5. Ulukhulise kanjani ulwazi lwakho lokufundisa ukufunda kubafundi bamabanga aphansi?**

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6. Ikhona yini indlela othola ngayo ukuzithuthukisa noma ukukhula ekufundiseni ukufunda esiZulwini? Ngale kwalokho, ukuthuthukisa ulwazi lwakho ngesifundo sesiZulu yikuphi okwenzayo noma osukwenzile?
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7. Uyakuthanda yini ukufundisa ukufunda olimini lwesiZulu? Chaza.
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8. Uyakulungiselela yini ukufundisa ukufunda kubafundi bakho?Kanjani?
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9. Uye uzizwe kanjani lapho sewuphuma ukuyofundisa ukufunda kubafundi bakho?Uye weneliseke ngendlela ofundise ngayo?
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10. Uyaye uthathe kanjani isinqumo ngosuke uzokufundisa ekufundiseni ukufunda kubafundi bakho bamabanga aphansi?
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11. Sewake wathola uqeqesho ngokufundisa ukufunda kubafundi bamabanga aphansi? Waluthola kanjani mayelana nokufundiswa kokufunda emabangeni aphansi?
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12. Ucabanga ukuthi uqeqesho owaluthola lwakuhlomulisa ngokwanele ekufundiseni ukufunda kubantwana bakho? Ake uchaze

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 13. Lukhona yini usizo olutholayo esikoleni noma emnyangweni wezemfundo ukuthuthukisa ikhono lakho lokufundisa ukufunda amabageni aphansi?Ake uchaze ngalolo siz o lutholayo.

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14. Ngale kwalokhu okufundiswa yizikhulu zomnyango mayelana nokufundiswa kokufunda, ucabanga ukuthi yikhona yini lokhu okufanele kwenzeke ekilasini la kufundiselwa khona ukufunda? Chaza.

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15. Ake uchaze ukusuka nokuhlala, ukuthi wena ngokwakho,ukufundisa kanjani ukufunda kula mabanga aphansi?

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16. Ungakwazi yini ukufundisa abanye othisha ukufundisa ukufunda kubantwana bamabanga aphansi?Ungabafundisa kanjani?

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17. Lapho usufundisile ukufunda uyabahlola yini abantwana bakho ngobukufundisa? Ubahlola ngandlelani?

ISELEKO 2: UHLELO LWEMIBUZO YEZINGXOXO NGEMVA KOKUBUKA OTHISHA BEFUNDISA EMAKILASINI (*Post lesson observation interviews*)

1. Ngesikhathi ngikubuka ufundisa kusukela ngoMsombuluko kuze kube uLwesihlanu, ngaqaphela ukuthi ufundisa imisindo, ugxile kuyona knaye nokwakhiwa kwamagama nemisho emifushane. Ungachaza ukuthi kungani wenza kanjalo?

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2. Ngqaphela ukuthi lapho sebeqedile ukufunda ebhodini kumbe emashadini uye ubanike imisebenzi enjengokugcwalisa igama ngohlamvu olungekho kumbe umusho. Ungachaza ukuthi kungani kwenzeka lokhu?

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3. Zikhona yini ezinye izinsiza ozisebenzisayo ngaphandle kwalezi ezifana namashadi, imisho namagama asikiwe, izithombe, nezindaba ezibhalwe ngesandla / kumbe ezisencwadini enanike niyifunde ekilasini kanye nebhodi owawuzisebenzisa?

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4. (a)Ngeskhathi sezingxoxo wawuthe uye ubafundele indaba kodwa ngaze ngahamba, akuzange kwenzeke, kwakungani kunjalo (lo mbuzo wabuzwa abanye othisha, ngaphandle kukathisha uNtombifuthi).

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- (b) Kungani uqale uxoxe noma ufunde kuqala indaba uma izofundwa yizingane, uyichaze ngaphambi kokuthi ziyifunde? (Umbuzo kathisha uNtombifuthi).

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5. Ngesikhathi sezingxoxo wawubeke ukuthi niyaye niye e-library. Kungani ningayanga ngesikhathi ngilapha ngizonibuka nifundisa?

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Umbuzo wokulandelisa: Uma besemtasheni wezincwadi baye benzeni?.....

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6. Kungani uvama ukusebenzisa isiNgisi lapho ufundisa ukufunda olimini lwesiZulu lasekhaya?

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7. Kuyenzeka yini nalapho usufundisa isiNgisi uthole sewuchaza ngesiZulu? Chaza.

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8. Ngesikhathi uthi uhlola izingane ukufunda ngabona uzibhalisa isibizelo. Unganginika isizathu sokwenza lokhu?

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ISELEKO 3: I-OBSERVATION SCHEDULE

Grade:

Group:

Date and time:

Teacher:

Focus of observation:

Resources:

Classroom Plan:	Lesson Structure:

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The nature of the classroom:

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Classroom interaction

General comments:

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Specifics: (be descriptive) note time, setting, seating arrangement, routine followed in class, teacher's movement during the lesson, how is the lesson taught, content covered, ways of teaching, materials used, language used, body language, interactions, etc.

**ACTUAL OBSERVATION
INTERPRETATION**

PRELIMINARY

Time		At what time is the reading lesson taught? In what order do things happen? Is there a reason for this?
Objectives		Are objectives of the lesson clearly set?
Lesson plan		Is the lesson planned? How is its organisation?
Content covered		What content is being covered in this lesson? How is it taught?

Seating arrangement		Does the seating arrangement allow children to work as groups? Is the teacher able to move freely between the groups of children? Is everyone able to access the written materials?
Setting		What is the nature of the classroom? How is the environment in the classroom? What resources are present?
Length of time		How long does each activity take place?
Language		How is the language used? Is there a reason for that?
Body language		What body language is used? How is it used? Is there a reason for that?
Teachers & Learners		Who is present? What type of persons are they? How old are they?
Utterances & actions		What is the teacher saying to the learners? How is she saying it? Why is she saying it?
Activities / Routine followed in class		What is going on? What is the teacher doing? What are the learners doing?
Teachers movement		What movements does the teacher make?
Resources		What resources are present? How are they used?
Library		Is the library available? Does the teacher and learners visit the library? What is going on in the library?

ISELEKO 4: INCWADI KAMPHATHISIKOLE

125 Wyebank Road

Kloof
3610
19 May 2009

The Principal
Mbalenhle Primary School (*Pseudonym*)
Umlazi
4031

Dear Madam

REQUEST FOR PERMISSION TO CONDUCT STUDY IN YOUR SCHOOL.

I am pursuing a Doctor of Philosophy Degree in Education at the University of KwaZulu-Natal since last year, 2008. I am presently working on a thesis on isiZulu home language reading pedagogy at foundation phase, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is “*An exploration into the pedagogy of teaching reading in isiZulu home language classrooms at foundation phase in Umlazi Schools.*”

The study is focused on reading in isiZulu home language teaching in grades two and three at foundation phase. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: Teachers of isiZulu who teach grades two and three, because the focus of the study is on the teaching. Since there will be observation of lessons which will be observed in their natural setting, learners will be in the classes where the teaching will be taking place. I will also ask for permission to utilize a video camera and/ or audio-tape when observing the reading lessons. During the observation of lessons, both teachers and learners actions will be observed. Interviews before and after lesson observations will be done with teachers.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, before and after the lesson observations, and time for observation of lessons will be according to the school time table. The study will not harm the image of the school. Names of the teachers and of the school as well as of your learners will not be mentioned or linked to any of the data collected. In this way pseudonyms for all the participants and of the school will be used, and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be video or tape-recorded, but at all times the identity of the school and the respondents will be protected. Data will be stored in a safe place at the university and after five years it will then be disposed off.

Participation is voluntary; if at any time during the course of the research they will wish to withdraw themselves from the research, they will be free to do so, without any negative consequences.

The study will benefit the school in several ways:

- The school will have an opportunity to discuss the approaches and theories to the teaching of reading once the study is finished.
- Findings will be disseminated to the school.
- There will be incentives provided for participants.

The full participation of the respondents will contribute to social transformation. If you have any questions about this study, you can contact my supervisors at the following contact details:

- Prof. Robert Balfour: St Augustines College
Email Address: r.Balfour@StAustines.ac.za
Telephone number:
- Dr Nobuhle Hlongwa: University of KwaZulu-Natal (School of IsiZulu Studies)
Email Address: Hlongwanl@ukzn.ac.za
Telephone number: 031 260 2207

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from your school.

Yours Sincerely

.....

Nkosi Z.P. (Mrs)
(Student Number: 200299370)

DECLARATION

I.....(full names of principal) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my school to participating in the research project.

I understand that I am at liberty to withdraw teachers of my school from the project at any time, should I so desire.

SIGNATURE OF PRINCIPAL

.....

DATE

ISELEKO 5: LETTER TO THE PARTICIPANT

125 Wyebank Road
Kloof
3610
19 May 2009

Dear Participant

Thank you for accepting my request to be the participant in my study. I am pursuing a Doctor of Philosophy Degree in Education at the University of KwaZulu- Natal since last year, 2008. I am presently working on a thesis on isiZulu home language reading pedagogy at foundation phase, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is “*An exploration into the pedagogy of teaching reading in isiZulu home language classrooms at foundation phase in Umlazi Schools.*”

The study is focused on reading in isiZulu home language teaching in grades two and three at foundation phase. I have chosen you as a participant in this study as a person who is involved in Grade 2/ 3 teaching. I will request to have an interview with you, and later on will request your permission to do isiZulu reading lesson observations, which will be observed in their natural setting. I will also ask for permission to utilize a video camera and/ or audio-tape when observing the reading lessons. During lessons presentations, you and your learners’ actions will be observed. Interviews before and after lesson observations will be done with you.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, before and after the lesson observations, and time for observation of lessons will be according to the school time table, since the lessons will be observed in their natural settings. The study will not harm the image of your school. Your name and of the the school as well as of your learners will not be mentioned or linked to any of the data collected. In this way you, your school and your learners will be given pseudonyms, and under no circumstances will you be revealed without your permission. For the purpose of analysis, the discussions will be video or tape-recorded, but at all times your identity and of the school will be protected. Data will be stored in a safe place in the university and after five years it will then be disposed off.

Participation is voluntary; if at any time during the course of the research you will wish to withdraw from the research, you will be free to do so, without any negative consequences.

The study will benefit the school in several ways:

- The school will have an opportunity to discuss the approaches and theories to the teaching of reading once the study is finished.

- Findings will be disseminated to the school.
- You will be provided with incentives.

If you have any questions about this study, you can contact my supervisors at the following contact details:

- Prof. Robert Balfour: St Augustines College
Email Address: r.Balfour@StAustines.ac.za
Telephone number:
- Dr Nobuhle Hlongwa: University of KwaZulu-Natal (School of IsiZulu Studies)
Email Address: Hlongwan1@ukzn.ac.za
Telephone number: 031 260 2207

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from you.

Yours Sincerely

.....

Nkosi Z.P. (Mrs)
(Student Number: 200299370)

DECLARATION

I.....(full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT

.....

DATE

.....

ISELEKO 6: LETTER TO THE PARENT

125 Wyebank Road

Kloof

3610

19 May 2009

Dear Parent

Thank you for allowing your child to participate in the lessons when I will be doing observation of reading lessons. I am pursuing a Doctor of Philosophy Degree in Education at the University of KwaZulu- Natal since last year, 2008. I am presently working on a thesis on isiZulu home language reading pedagogy at foundation phase, in partial fulfillment of the requirements for my studies.

The title of my proposed research study is *“An exploration into the pedagogy of teaching reading in isiZulu home language classrooms at foundation phase in Umlazi Schools.”*

The study is focused on the teaching of reading in isiZulu home language classrooms in grades two and three at foundation phase. I have chosen the school for convenience in collecting data and I anticipate the following participants to form a sample for this study: Teachers of isiZulu who teach grades two and three, because the focus of the study is on the teaching. Since there will be observation of lessons which will be observed in their natural setting, your child will be in the class where the teaching will be taking place. I will also ask for permission to utilize a video camera and/ or audio-tape when observing the reading lessons. During the observation of lessons, both teachers and learners actions will be observed. Interviews before and after lesson observations will be done with teachers, and no interview will happen with learners.

I will ensure minimal use of school time, about thirty-five to sixty minutes for the interviews, before and after the lesson observations, and time for observation of lessons will be according to the school time table. The study will not harm the image of the school. Names of the teachers and of the school as well as of your child will not be mentioned or linked to any of the data collected. In this way pseudonyms for all the participants and of the school will be used, and will under no circumstances be revealed without your permission. For the purpose of analysis, the discussions will be video or tape-recorded, but at all times the identity of the school, the teachers and of your child will be protected. Data will be stored in a safe place at the university and after five years it will then be disposed off.

Participation is voluntary; if at any time during the course of the research you will wish your child to withdraw from the research, you will be free to do so, without any negative consequences.

The study will benefit the school in several ways:

- The school will have an opportunity to discuss the approaches and theories to the teaching of reading once the study is finished.
- Findings will be disseminated to the school.
- You will be provided with incentives.

If you have any questions about this study, you can contact my supervisors at the following contact details:

- Prof. Robert Balfour: St Augustines College
Email Address: r.Balfour@StAustines.ac.za
Telephone number:
- Dr Nobuhle Hlongwa: University of KwaZulu-Natal (School of IsiZulu Studies)
Email Address: Hlongwanl@ukzn.ac.za
Telephone number: 031 260 2207

Thank you for considering my request. I would be pleased to answer any questions, which you may like me to clarify. I look forward to producing a rich and exciting study based on the data I hope to collect from your child's school.

Yours Sincerely

.....

Nkosi Z.P. (Mrs)
(Student Number: 200299370)

DECLARATION

I.....(full names of parent) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent my child to participating in the research project.

I understand that I am at liberty to withdraw my child from the project at any time, should I so desire.

SIGNATURE OF PARENT

DATE

.....

.....

ISELEKO 7: INCWADI YOMZALI

125 Wyebank Road
Kloof
3610
19 May 2009

Mzali

Ngiyabonga ukuba uvumele ingane yakho ukuba ibe khona ekilasini ngesikhathi ngizobukela othisha befundisa ukufunda. Ngingumfundi waseNyuvesi yaKwaZulu-Natal owenza iziqu zobudokotela. Ngigale ukuzenza ngonyaka wezi-2008. Njengamanje ngisembhidlangweni wokubhala umqingo mayelana nokufundiswa kokufunda emabangeni aphantsi esiZulu ulimi lwasekhaya, njengezimfanelo zalezi ziqu.

Isihloko socwaningo engihlose ukulwenza sithi: Ucwaningo lokuhlola ukufundiswa kokufunda okubhaliwe emabangeni aphantsi akhethiwe esiZulu ulimi lwasekhaya ezikoleni zaseMlazi.

Ucwaningo lugxile ekufundisweni kokufunda olimini lwasekhaya lwesiZulu emabangeni aphantsi. Ngikhethe isikole sengane yakho ukuze ngikwazi ukuthola ulwazi ngokufundiswa kokufunda. Ngizosebenzisana nothisha bamabanga esibili nawesithathu ukutholeni ulwazi oludingwa yilolu cwaningo. Kuyoba nezingxoxo nokubukwa kothisha befundisa emakilasini, lapho ingane yakho ikhona. Ngaleyo ndlela ukufunda kuyiqhubeka njengokwejwayelekile. Ngiyocela imvume yokusebenzisa isithwebulizithombe nesiqophqmazwi ngesikhathi ngibuka okwenzeka emakilasini lapho othisha befundisa. Ngaleyo ndlela, okwenziwa ngothisha kanye nokuyobe kwenziwa yizingane kuyothwetshulwa.

Ngiyozama ukungathathi isikhathi eside kakhulu ekuqoqeni ulwazi locwaningo. Izingxoxo nothisha ziyothatha imizuzu engama-35 kuya kwengama-60 ngamunye uthisha. Ucwaningo ngeke luthunaze igama lesikole kumbe ingane yakho, ngenxa yokuthi ulwazi oluyotholakala aluyukuhlotsaniswa namagama abo. Ngaleyo ndlela amagama othisha, elesikole, kanye nelomntwana wakho akuyukuba ngawangempela, kodwa kuyosetshenziswa okungewona awangempela ukuze bavikeleke. Ulwazi oluyotholakala lapha luyimfihlo, ngeke luvezwe noma kanjani, ngaphandle uma kuyobe kungemvume yakho. Ulwazi oluyotholakala luyohlala endaweni ephephile iminyaka emihlanu enyuvesi, bese emva kwalokho lushiswa.

Ukubamba iqhaza ocwaningweni akusiyo impoqo, kanti nanini lapho uyofuna ukuthi ingane yakho ingabe isaba yingxenywe yocwangingo, uvumelekile ukuthi uyikhiphe noma ingasiphi isikhathi. Lokhu akuyukuba namphumela omubi enganeni yakho. Ekupheleni kocwaningo isikole siyozuza amathuba okuxoxisana nami mayelana nezindlela zokufundisa ukufunda kanye nezinjulalwazi ezihambisana nokufunda. Okwesibili ukuthi imiphumela yocwaningo iyokwaziswa esikoleni.

Uma unemibuzo mayelana nalolu cwaningo, ungaxhumana nabeluleki bami kule mininingwane elandelayo:

- uSolwazi uRobert Balfour: e-St Augustines College
Email address: .Balfour@StAugustines.ac.za
- uDokotela uNobuhle Hlongwa: e-University of KwaZulu-Natal (School of isiZulu Studies).
Email address: @ukzn.ac.za
Telephone number: 031 260 2207

Ngiyabonga kakhulu ukuba wamukele isicelo sami. Ngiyokujabulela ukuphendula noma yimuphi umbuzo oyofisa ukuba ngiyicacise. Ngiyethemba ngizothola ulwazi olusemqoka esikoleni sengane yakho.

Yimina Ozithobayo

.....

u-ZP Nkosi (Nkk.)
(Inombolo yomfundi: 200299370)

ISIFUNGO

Mina.....(amagama aphelele omzali wengane)
ngiyaqinisa ukuthi okuqukethwe kule ncwadi kanye nohlobo locwaningo ngiyakuqonda, kanti ngiyavuma ukuba ingane yami ibe yingxenye yalolu cwaningo oluzokwenziwa. Ngियाqonda futhi ukuthi nginelungelo lokukhipha ingane yami kulolu cwaningo noma nini lapho ngiyofisa ukwenzenjalo, ngaphandle kwemiphumela emibi enganeni yami.

ISAYINA YOMZALI

.....

USUKU

.....

ISELEKO 8: ETHICAL CLEARANCE CERTIFICATE



RESEARCH OFFICE (GOVAN MBEKI CENTRE)
WESTVILLE CAMPUS
TELEPHONE NO.: 031 – 2603587
EMAIL : ximbap@ukzn.ac.za

15 OCTOBER 2009

MRS. ZP NKOSI (200299370)
LANGUAGES, LITERACIES, MEDIA & DRAMA EDUCATION

Dear Mrs. Nkosi

EXPEDITED APPLICATION
ETHICAL CLEARANCE APPROVAL NUMBER: HSS/0675/09D

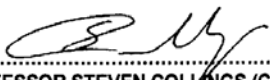
I wish to inform you that your application for ethical clearance has been granted full approval for the following project:

"An exploration into the pedagogy of teaching reading in isiZulu first language in selected foundation phase classes, in uMlazi District"

PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully



.....
PROFESSOR STEVEN COLLINGS (CHAIR)
HUMANITIES & SOCIAL SCIENCES ETHICS COMMITTEE

cc. Supervisor (Prof. R Balfour)
cc. Ms. R Govender


ISELEKO 9: UMSEBENZI KATHISHA UTHANDI NGOLWESIBILI

Igama Amable USuku 9 February 2010
UMsebenzi B. Sithole (HOD)


Bhala igama eceleni lawesithombe




ihluzo ✓



isihlahla ✓




isihlalo ✓



amehla ✓

Y isihlilingi ✓



ihlanvu ✓

(b/b) ☺
 9.02.2010

isihlahla
 amehlo
 ihluzo
 isihlalo
 ihlamvu
 isihlilingi

Ukufunda
Ngw

Izingwenya zidla abantu. Zitholakala emfuleni omkhulu uMlambongwenya. Inqwenya icishe ifane noxamu. Umalume uNgwenya kanye noNgwane bakhe eduze kwawo umfula. Izingane ziyazi ukuthi agugangwa laphaya ngoba izingwenya ziyekwazi ukuphumela ngaphandle kwamanzi.

Kunamahlathi amakhulu amnyama. Abantu bathi baye bazwe izingwe zibubula. Phela yona ingwe icishe ifane nekati. Nayo iyamudla umuntu njengayo izingwenya. Abaphathi bezigqwa bezigqwa eziye izilwane. Phela kuyakhiywa esangweni ukuze izilwane zingaphumi zihlasele abantu.

Umgaphi omkhulu wasesigqiwini uSangweni. Uyabongwa njalo uma esegoduka ngenxa yomsebenzi wakhe omuhle awenzayo. Ukhuthele ngoba ususa nobulongwe abubonayo phela bezindlovu.

ISELEKO 11: IKHADI LOKUBONGA LEZINGANE ZASEMBALENHLE

To: Mrs Nkosi

Besingazi ukuthi usithanda kangaka.

Besingazi ukuthi ulimi lwethu

lwesiZulu kakhona abazikhaphayo ngalo.

Sikufisela impumelelo

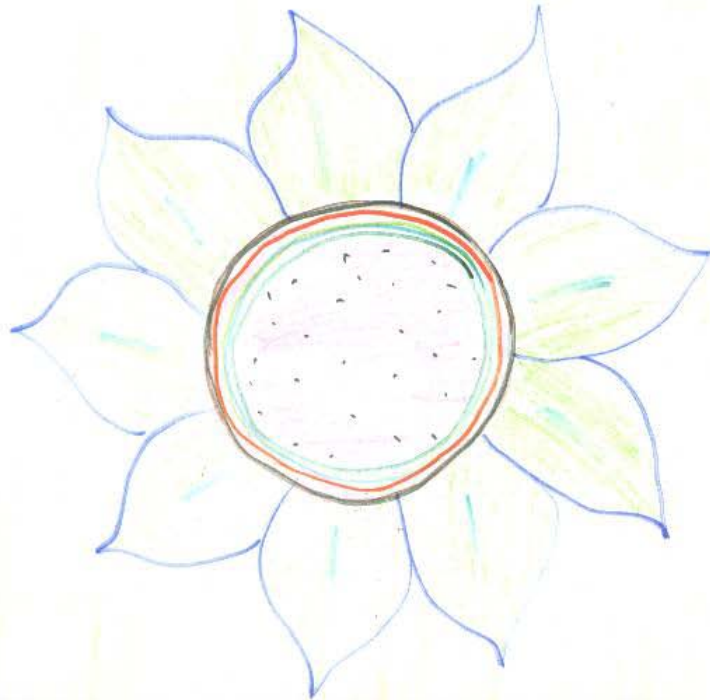
Kulalucwaningo lwesiZulu olwenzayo.

Siwathandile umoya wakho omuhle.

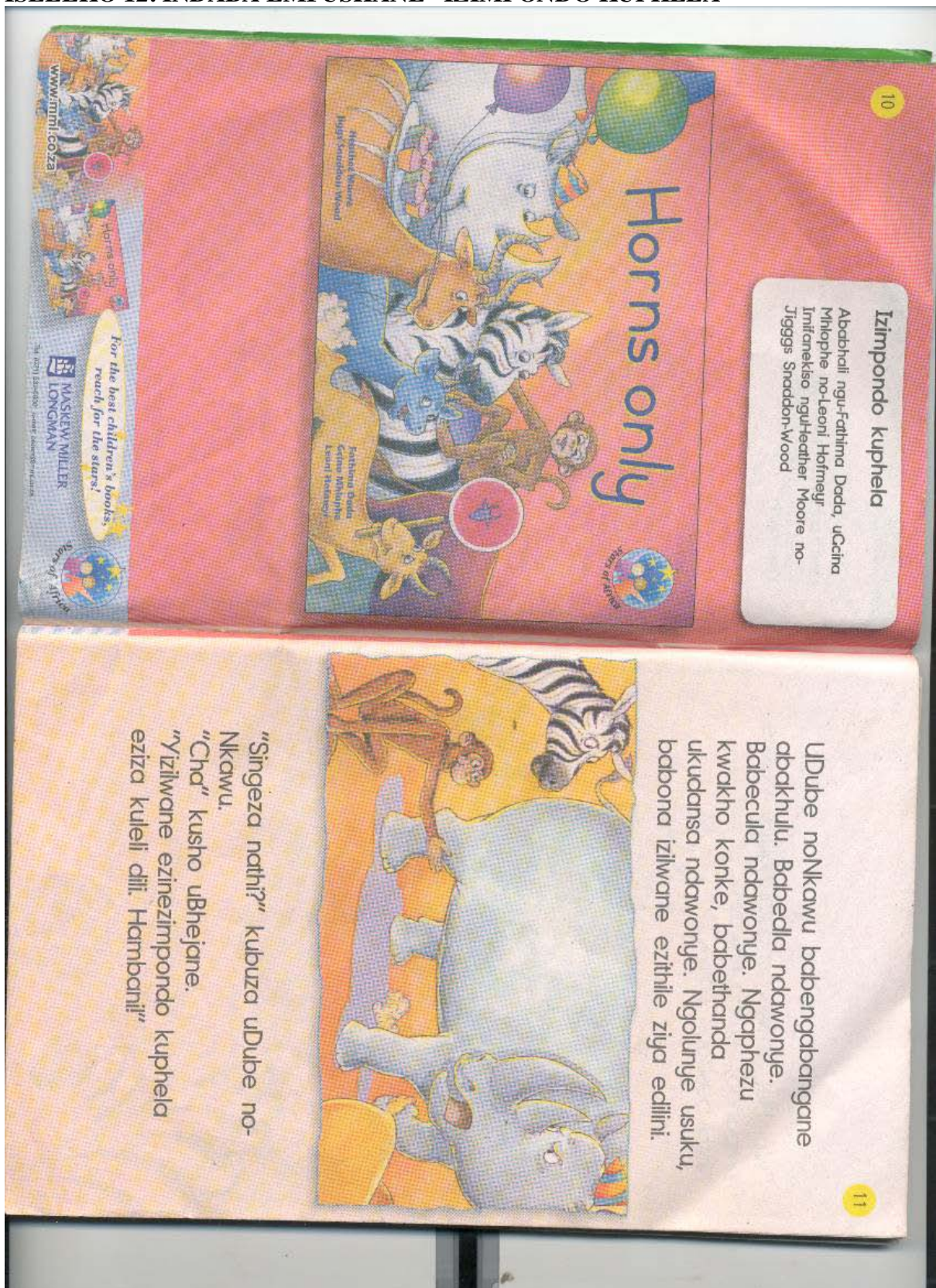
Uyisibani esihle kithina.



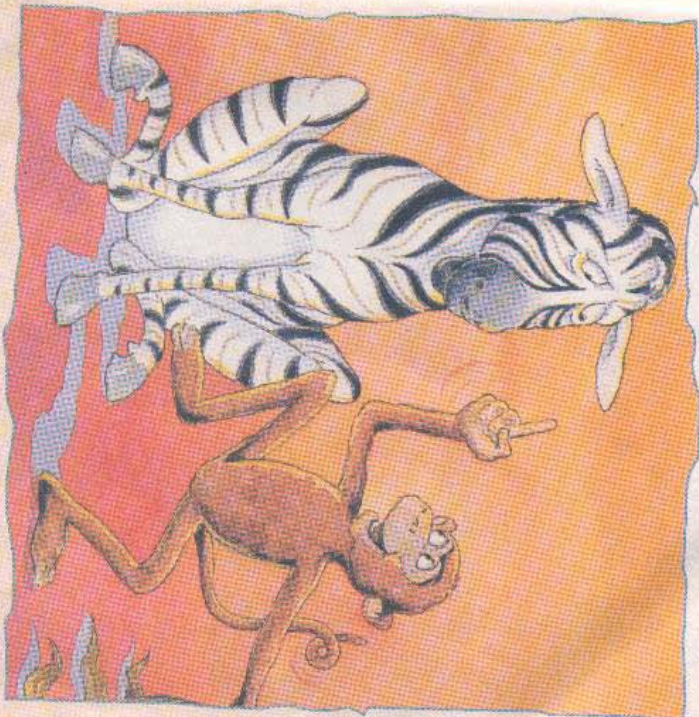
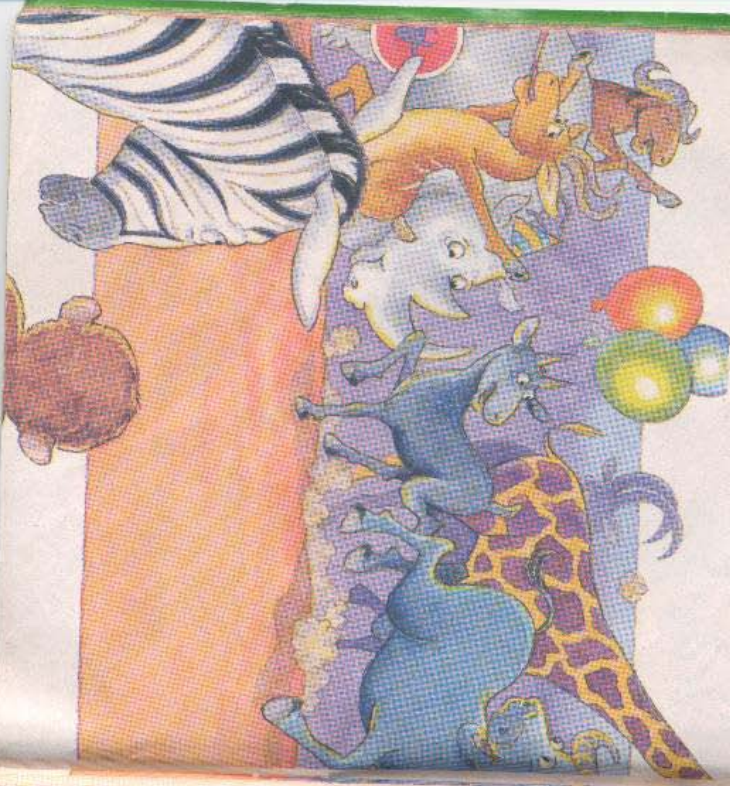
From: Mrs. Dlamini + Grade 3



ISELEKO 12: INDABA EMFUSHANE “IZIMPONDO KUPHELA”

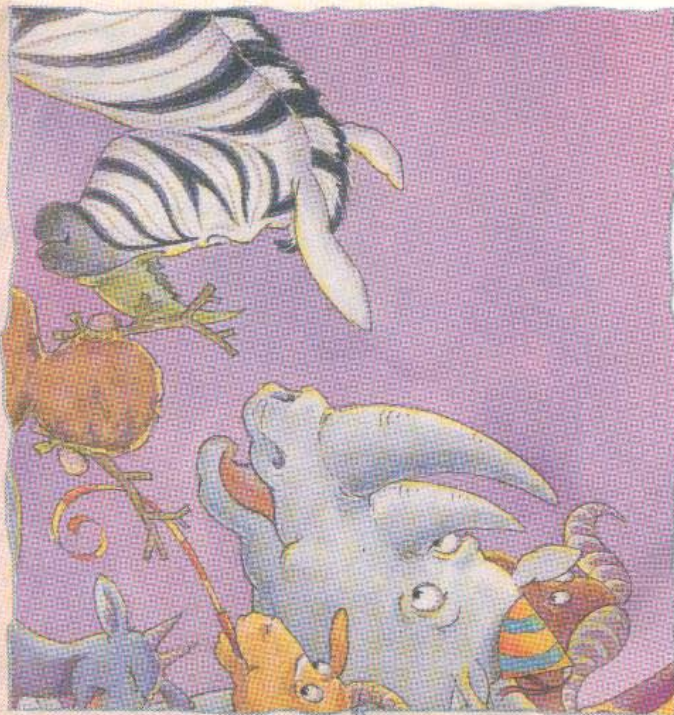
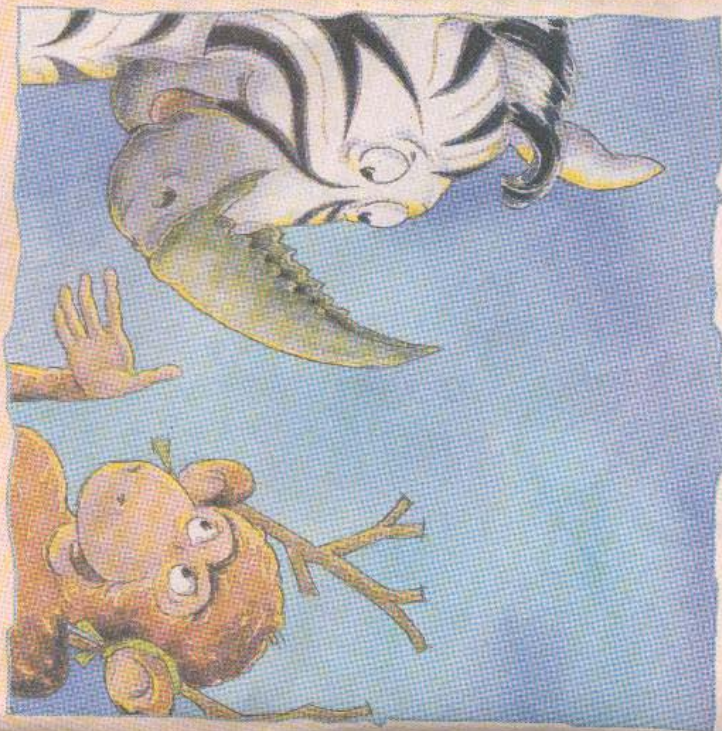


"Wol He! Ngifisa sengathi ngabe besine-
zimpondo," kusho unKawu.
"Nathi besizoya edlini."



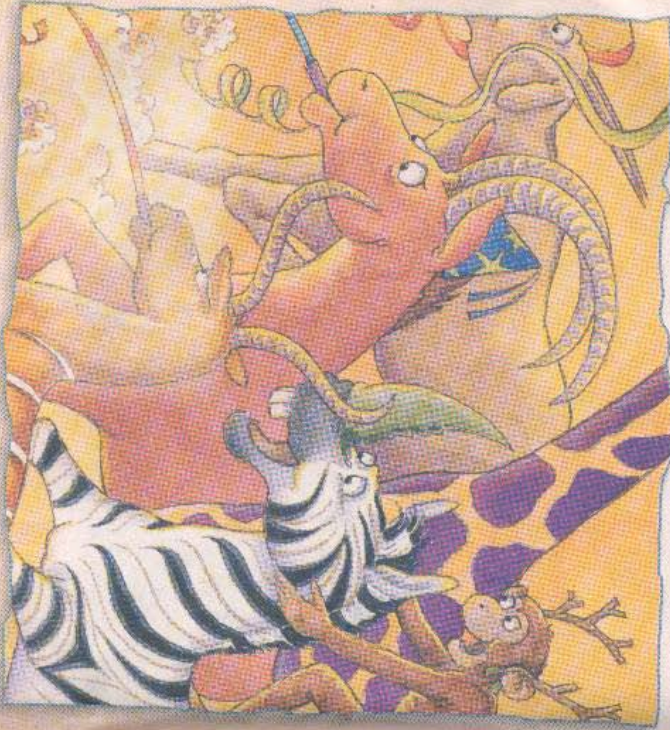
UnKawu wabe eseza nesu.
"Masizenzele ezethu izimpondo!" esho.
"Singasebenzisa izinduku nezitshalo."

Ngokushesha uNkawu noDube babe
sebenezimpondo ezinhle ezihlabayo.
Manje base bengaya edlini!



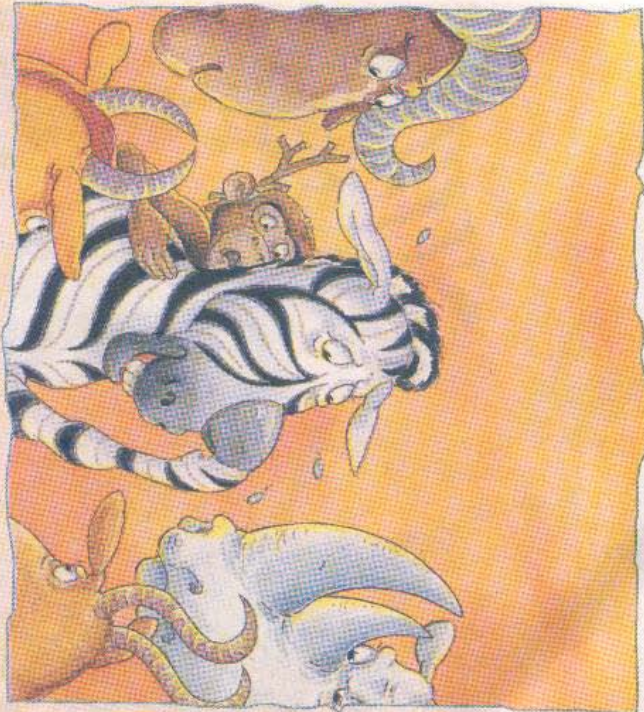
Lapho befika edlini, ubhejane wabange-
nisa. "Sijanamukela," washo. "Zonke
izihl wane ezinezimpondo zingazijabulisa
nathi."

Badansa baddansa...



UNkawu noDube babeyizihlabane lapho ngokunandisa, idili laba mrandi kakhulu.

Kwathi kungazelele, idili lamiswa. Lwase lushonephi uphondo lukaDube?





"Phumani!" kusho izilwane
ezinezimpando. "Anivumelekile
lapha!" UDube noNkawu bahamba
bedumele.

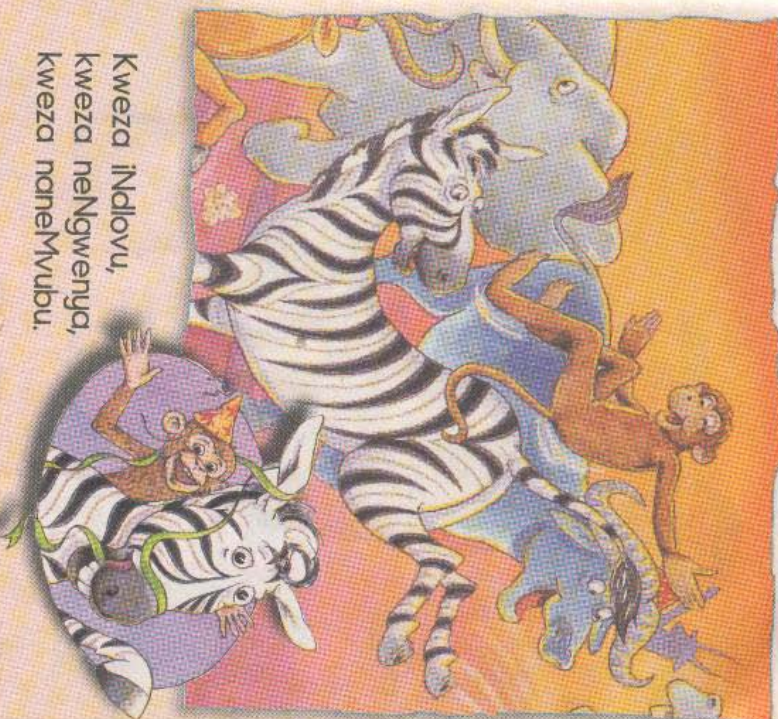


"Sengikhumbula uDube noNkawu,"
kusho iNyathi. "Sibe babi," kusho
iNdulamithi.



"Kungani-hje kumele babe
nezimpondo?" kubuza iMpunzi.
Iziliwane zahlala zaccabanga zaccabanga.
Akekho owayenempundu. Ngakho ...

... bababiza oDube noNkawu bathi
mababuyele edlini. Nezingye iziliwane
ezingenazo izimpondo nazo zeza.

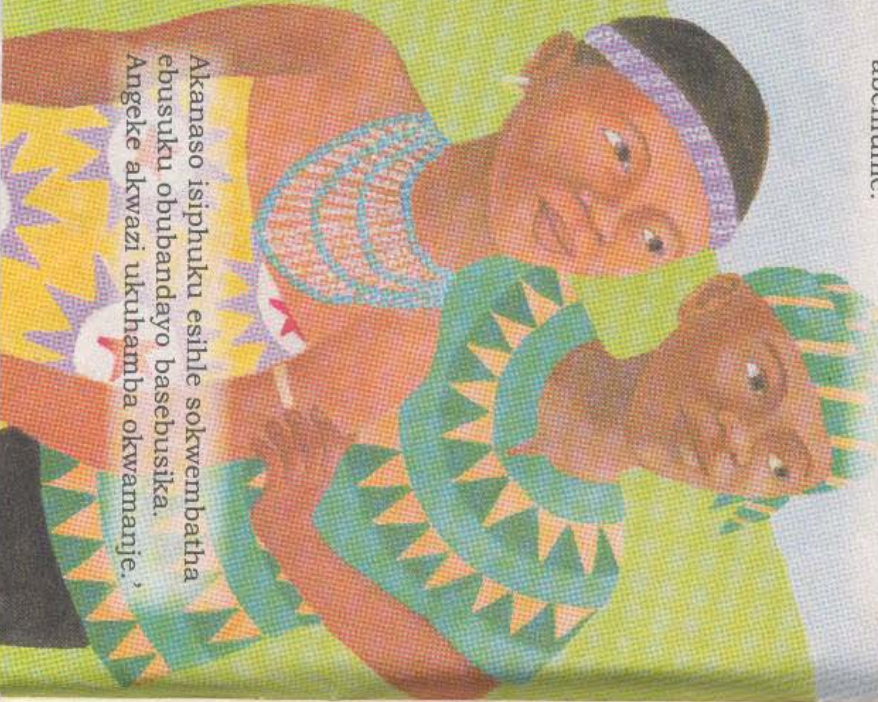


Kweza iNdlovu,
kweza neNgwenya,
kweza naneMvubu.

Kwaba yindumezulu yedili
elidiwadlula wonke!



'Hayi, akakwazi ukuhamba manje!' kusho indoda. 'Akanab'obhasikidi abenele nezimbiza zobumba zomuzi wakhe omusha. Akanazo izingubo ezenele zomndeneni wakhe omusha. Akanabo ubuhlalu obenele bokumenza abemuhle.'



Akanaso isiphuku esihle sokwenbatha ebusuku obubandayo basebusika. Angeke akwazi ukuhamba okwamanje.'

Ngakho-ke umakoti wahlal'ungohlala.

Wahlala kwaze kwazalwa ingane yakhe.



Wahlala umama wakhe waze wamenzela isiphuku esihle.



Wahlala waze waba nezingubo eziningi nobhasikidi nezimbiza zobumba



kanye nemigexo yobuhlalu emihle,



wahlala ingane yakhe yaze yaqeda unyaka ubudala.



'Marje, wathi kubaba wakhe, 'Kumele
ngelhambe ngnye ekhaya lomveni wami.'

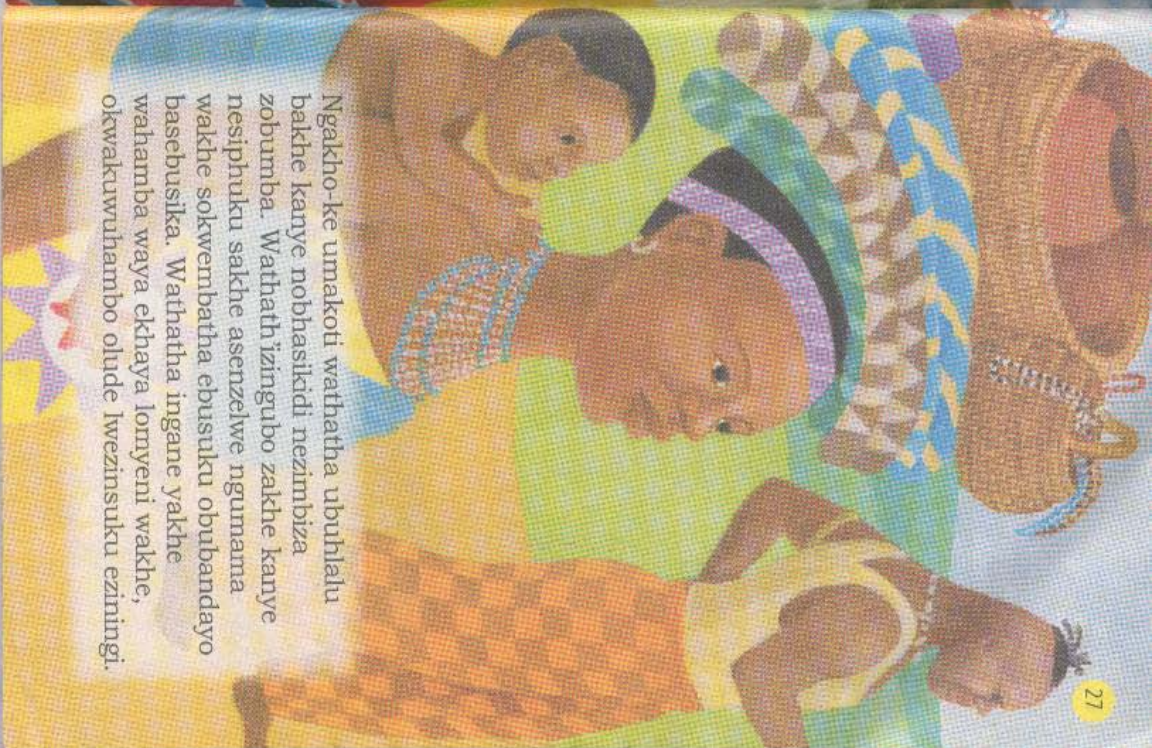
Ubaba wakhe wayedabukile lapho
ezwa la mazwi, kodwa wabona ukuthi
kumele ahambe, wayengeke esakwazi
ukumvimbela ukuhamba.



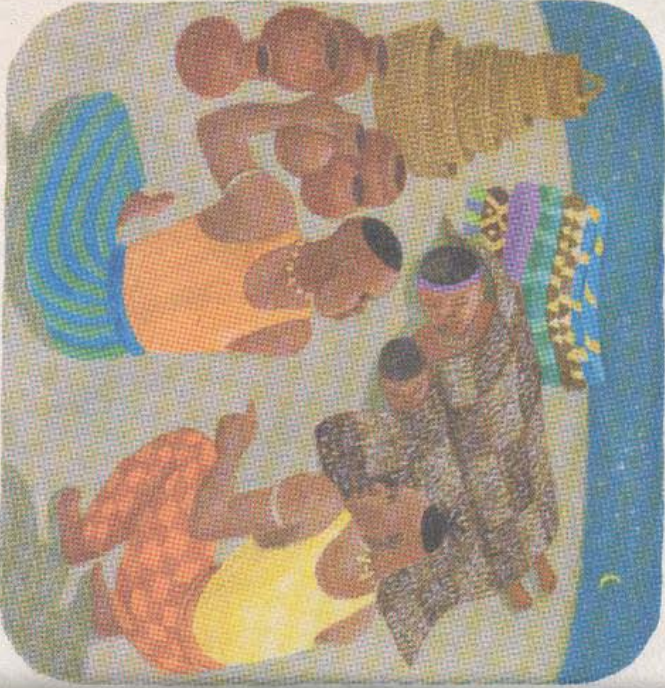
'Kulungile-ke ndodakazi yami,' kusho yena.

'Ngizothumela amadoda amabili aqinile
ukukuphekezelela ahambe nawe kulolu
hambo lwakho ukuqinisekisa ukuthi
uphephile endleleni.'

Ngakho-ke umakoti wathatha ubuhlatu
bakhe kanye nobhasikidi nezimbiza
zobumba. Wathath izingubo zakhe kanye
nesiphuku sakhe asenzelwe ngumama
wakhe sokwenbattha ebusuku obubandayo
basebusika. Wathatha ingane yakhe
wahamba waya ekhaya lomveni wakhe,
okwakuwuhambo olude lwezinsuku eziningi.



Amadoda aqinile ubaba wakhe ayewathume ukumphekezele abona obhasikidi abaningi izinkamba nezimbiza umakoti ayenazo. Babanomhobholo.

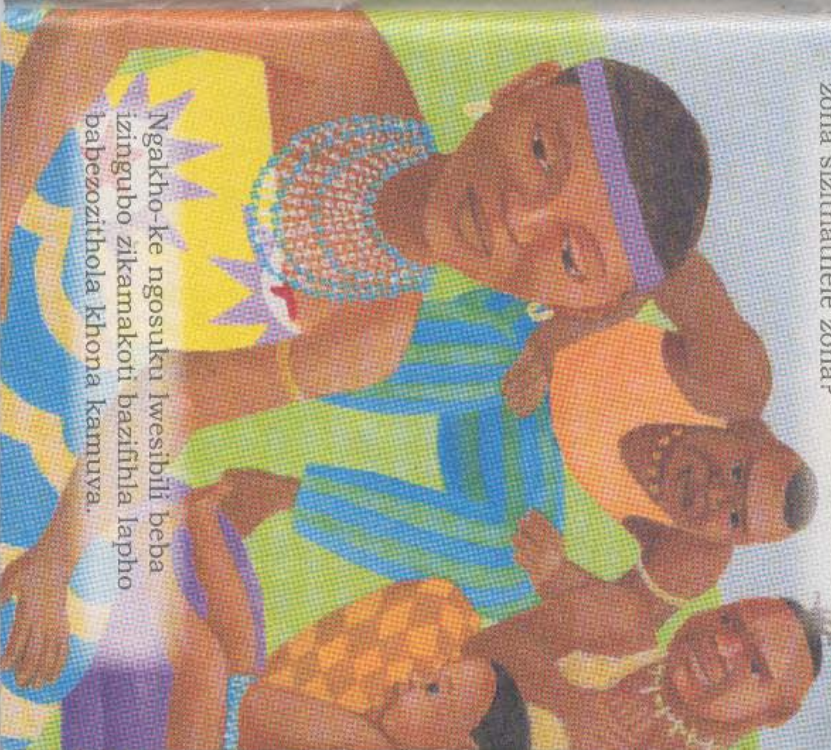


'Kungani kumele abe nezinto eziningi kangaka?' babuzana bodwa. 'Kungani kumele singamphuci zona sizithathele zona?'

Ngakho-ke ngosuku lokugala beba obhasikidi bakamakoti kanye nezimbiza zobumba bazifihla lapho babezozithola khona kamuya.

Ngosuku olulandela lolo amadoda aqinile bagaphele ukuthi umakoti unezingubo eziningi ayezisa emndenini wakhe omusha.

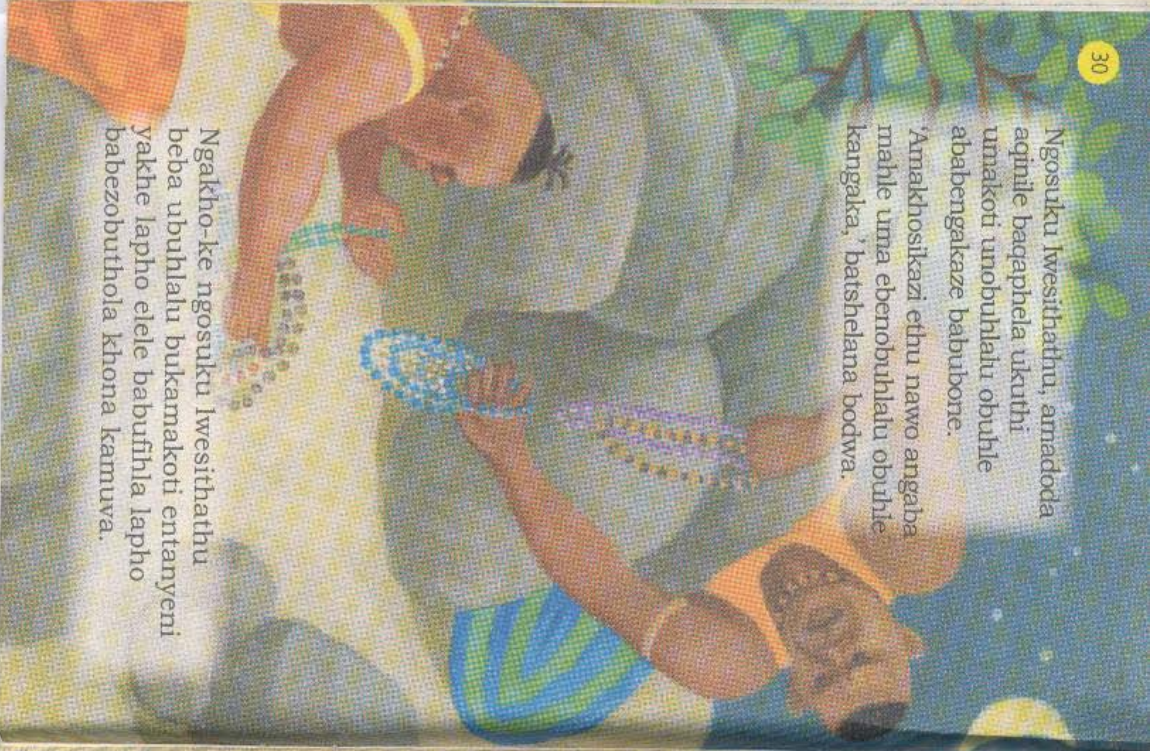
'Kungani kumele abe nezingubo eziningi kangaka ezifudumele?' babuzana bodwa. 'Kungani kumele singamphuci zona sizithathele zona?'



Ngakho-ke ngosuku lwesibili beba izingubo zikamakoti bazifihla lapho babezozithola khona kamuya.

Ngosuku lwesithathu, amadoda aqinile baqaphela ukuthi umakoti unobuhlalu obuhle ababengakaze babubone.

'Amakhosikazi ethu nawo angaba mahle uma ebenobuhlalu obuhle kangaka,' batshelana bodwa.



Ngakho-ke ngosuku lwesithathu beba ubuhlalu bukamakoti entanyeni yakhe lapho elele babufihla lapho babezobuthola khona kamuya.

Into eyodwa nje vo umakoti ase esele nayo, kwakuyisiphuku esihle umama wakhe ayemenzele sona kanye nengane yakhe.

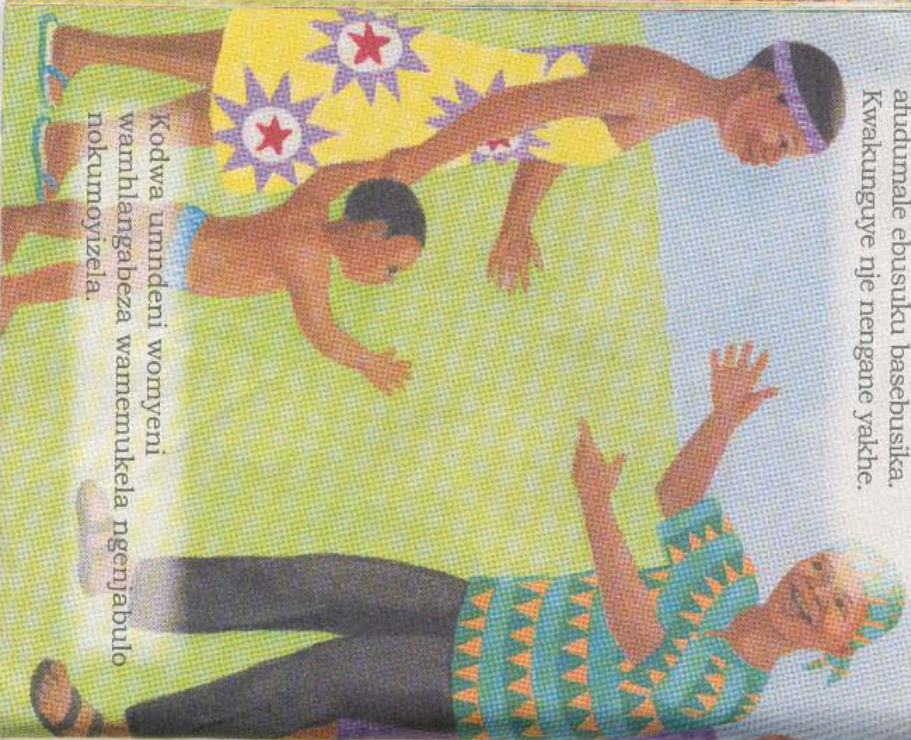
Ngosuku lwesine lapho amadoda aqinile ekhuluma, athatha isingumo sokumtshontshela isiphuku sakhe esihle.

Ayilungile lento yokuthi abe nesiphuku,' batshelana bodwa. 'Nathi siyagodola ebusuku basebusika.'



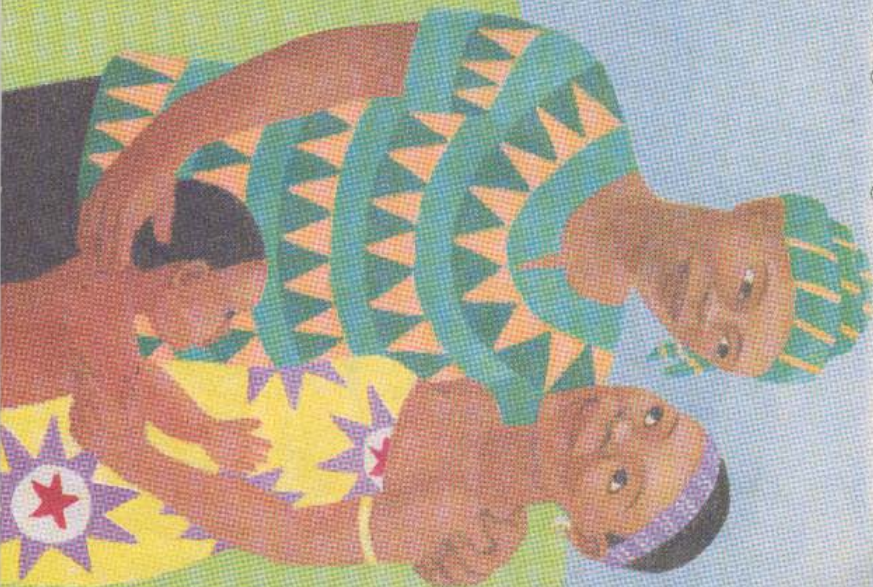
Ebusuku ngosuku lwesine, lapho kubanda kakhulu futhi kumnyama, amadoda amabili aqinile antshontsha isiphuku sakhe lapho elele umakoti. Ase ebaleka eya kude ngokushesha, bashiya umakoti engenalutho.

Ngakho-ke ngosuku lweshlanu lap'ho
umakoti efika emndenini womyeni
wakhe, wayengenabhasikidi, nezimbiza
zobumba. Wayengenazingubo nobuhlalu.
Wayengenasiphuku esihle sokuthi
afudumale ebusuku basebusika.
Kwakunguye nje nengane yakhe.

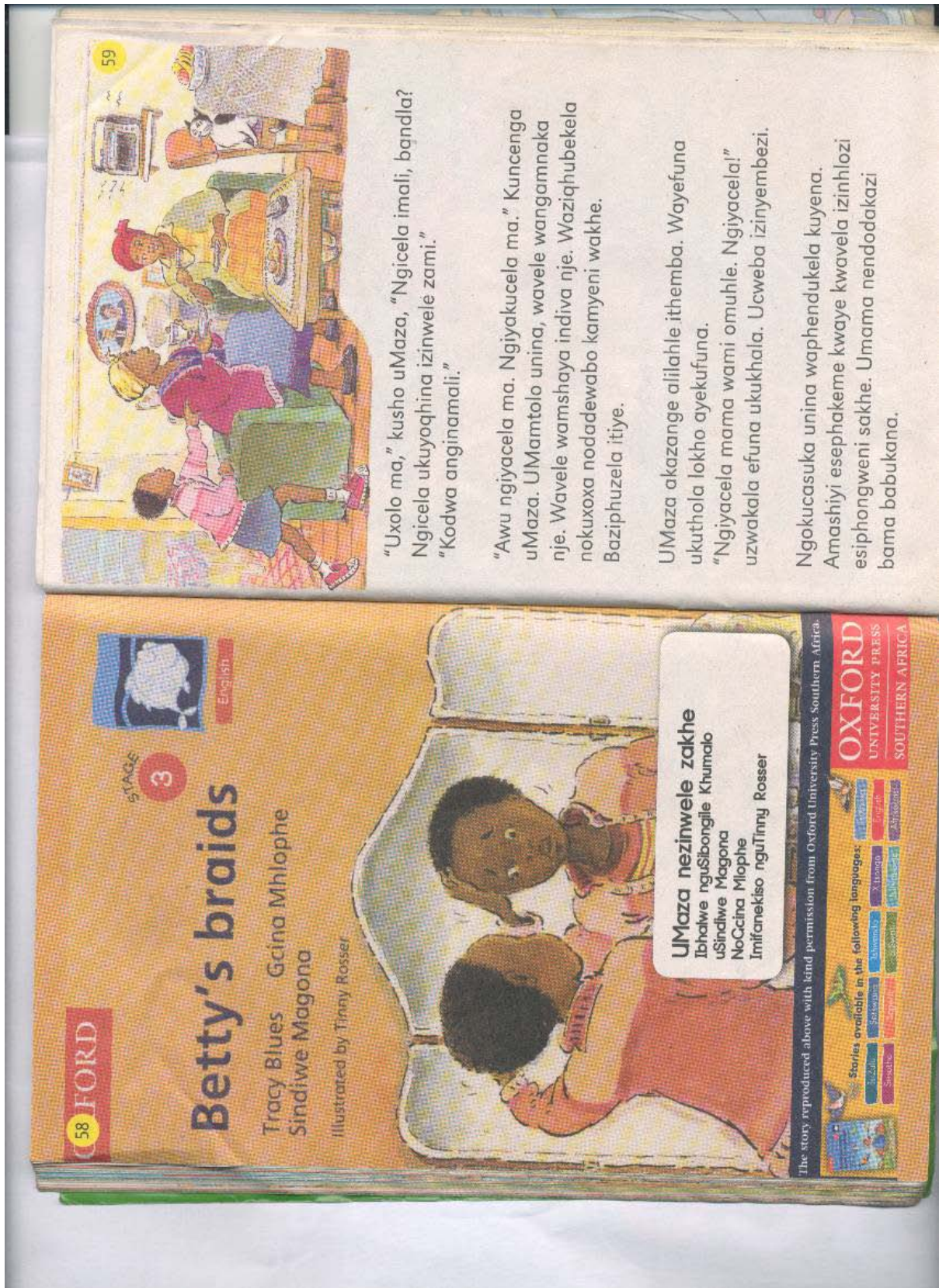


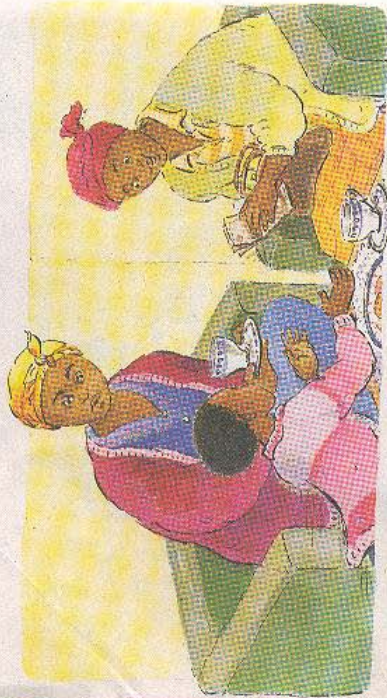
Kodwa umndeni womyeni
wamhlangabeza wamemukela ngenjabulo
nokumoyizela.

Umyeni wakhe wayejabule kabi
ukumbona wamonga ngezinzalo zakhe
wamsondeza.
'Ugcine ufikile mkami!' kuisho yena.
'Manje usulapha.' Yilokho kuphela
ebenghlala ngikuhluna.'



ISELEKO 14: INDABA EMFUSHANE: “UMAZA NEZINWELE ZAKHE”





Ubabekazi kaMaza wangenela. Wayengathandi ukubona ingxabano. Wathatha isikwama sakhe semali. "Mi, hambal!" enikeza uMaza imali.

"Wathi, kodwa Ndonga izinwela zakho zinhle, zisefana nalezo ngesikhathi uzelwe. Ziyakufanela mntakwethu lezi zinwele."

UMamtolo wathi, "Dadewethu ngiyabonga ngokusiza." Wase ejikela kuMaza. "Uthini Maza? Uthini uma ubabekazi wakho ekunika utho?"

UMaza wayengaseyena, injabulo. Ngezihlathi ezinesifaca wathi, "Ngiyabonga Dabs!" Waphuma ngomnyango eselibhekise kwaSisDuze Ku-Road 1 lapho eyoqhina khona.

"Kodwa, Sisi izingane zethu ziyayichitha imali." Washo kanjalo uMamtolo emuva kwesikhashana. "Uyifunani uMaza imiqhino eseyingane nje?"

Umlamu wakhe wagitheka wathi, "Singeke sasiza ngalutho. Ubona abanye beqhini. Bonke abangane bakhe baqhini, ngineqiniso lalokho."



Ilanga selihambile. UMaza akabonwa namanje wayekhathazekile. Umamtole wacela uZola, udadewabo kaMaza omdala ukuthi ayomfuna.

Ekhonondo uZola wahamba. Wayengafuni ukuhamba efuna abantu, wayefuna ukuzihlalela nezincwadi zakhe ngoba wayenenqwaba yomsebenzi wasekhaya wesikole!

"Wabuya wedwa?" Kubuza uninna. "Uphi uMaza?"

uZola aphendule, "Bebengakamqedi."

"Yini engaqediwe?" kusho uninna emangele.

"Bathi uMaza uyahlupha. USis Duze ubuye ame ngoba uyakhala."

Amehlo kanina agcawle ukumangala.

"Akhalé? Ukhalelani, ngoba ufune ukuyeqhina?"



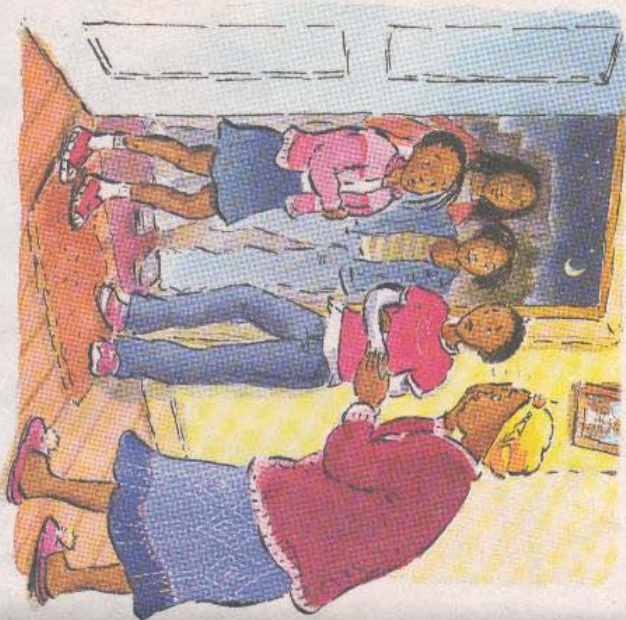
"Kodwa ma," kuphendula uZola, "Ukuqhina kubuhlungu."

"Ubecelwe ngubani ukuyeqhina?"

"Uzifunele yena!"



"Ukuqhina kubuhlungu kabi futhi kuthatha isikhathi eside. Awusoze wangibona ngiqhinelile," kusho uZola ehleka. "Uyigwala!" Kusho uninna.



"Ngingamane ngibe yigwala kunokuhlinzwa ngiphila uSis Duze!"

"Kodwa uMaza uzoba muhle!"

"Kodwa uzobe ekuhluphekele lobo buhle!" kusho uZola.

UMaza wabuya ebusuku, amehlo akhe evuvukele ngenxa yokukhala. Woyengaqedile ukuluka izinwele namanje.

"Hawu! Maza," kumemeza uninu.

Abangani bakhe ababemphezelele basho ukuthi ubekhala. UZola wamhleka. "Eshula!" "Angishongo ukuthi ukweluka kubuhlungu? Wena wanenkani?" kusho uZola.

"Kulungile noma nginenkani!" Kuphendula uMaza. "Pho ukhalelani uma kulungile?" Kubuza uninu ecosukile. Emva kwalokho wanika uMaza ukudla kwakhe kwasebusuku. Bonke bahamba boyolala.



Ekuseni ngovivi,
uMaza wavukela
kwaDuze.
Wahlala usuku
lonke. Waphinda
wabuya ekhaya
ebusuku. Ekhaya
base bemdabukela.
Sasiside isikhathi
sokwenziwa
kwezwinwele!



Wayedonsekile! Amehlo eseyingxemu. Imithambo
ifana nezimpande. Isiphongo siyisibuko. KuMaza
injabulo yayingekho.

Kwaba nzima ukulala. Wayephenduphenduka
ngenxa yobuhlungu. Wazama ukulala ngesisu,
akusizanga, bedlulela ubuhlungu! Uzolala
kanjani ehlezi? Kwakukubi kakhulu!

"Ngifunde isifundo," kusho izwi elikhathazekile.
"Yini? O! Ufunde isifundo?" uMamtolo noZola
basho kanye kanye.
"Angisoze ngiphinde ngenze lobu bulima futhi!"

UZola wahleka wathi, "Ngakutshela!"
Unina wathi, "Awu kodwa sisi!" Wamgona,
bagonana wase emtshela ukuthi akabuyeke
khona, noma kanjani.

UMaza wanqekuzisa ikhanda ngokudabuka,
"Woi Ngizoya kuSis Duze ukuze ogede, kodwa
ngiyazi manje ngenze iphutha elikhulu."



UZola wamduduzo uMaza. "Mhlawumbi ngeke kubebuhlungu uma usuphinda ngesikhathi esizayo," washo njalo.

"Ini?" Amehlo ewavule wonke, kumemeza uMaza. "Isikhathi esizayo?"

"Ngeke! Akukho sikhathi esizayo, angisoze ngiphinde ngiqinise ikhanda. Ngisifundile isifundo!"

Unina wathi, "Kodwa uzobukeka umhle, Maza. Ubobekazela ngoba umuntu kufanele asebenze nzima ukuze abe muhle."



UMaza wathi, "Ngiyabona, ngenza iphutho. Ubabekazi wayeqinisele, izinwele zami zinhle ngendlela ezidalwe ngayo. Angisophinde ngiqhine! Nakanye!"

Akaphindangi!



ISELEKO 15: INDABA EMFUSHANE “INTOKAZI YODUMO”

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STAGE

3

English

Barbara Hutton

Gcina Mhlophe

Sindiwe Magona

Illustrated by Pandora Alberts

The TV star

Intokazi yodumo

Iphalwe nguSibongile Khumalo

uSindiwe Magona

NoCina Mhlophe

Imitankiso nguPandora Alberts

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Storyteller available in the following languages:

isiXhosa

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isiTswana

isiVenda

isiXhosa

isiZulu

isiNdebele

isiTswana

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Uyayazi le ntokazi edumile efunda izindaba zakusihwa kumabonakude? Le abantu abathi, yakhulela eMlazi kodwa manje isihlala eWestville?

Ifunde eNyuvesi ephambili, yasebenza imisebenzi emihle, manje ingumethuli wezindaba ovelele. Le ntokazi ayishiyelwanga fa kodwa yaba nenhlalaha. Indaba inamba kanje:

Ngelinye ilanga isencane ingakayi ngisho esikoleni, yayigona kunina uma umnden ubuka umdlalo kumabonakude. Ngenxa yokuthi izindaba zaziyisiNgisi, unina wayede eyihuyishela, ukuze intombazane yakhe nayo ilandele.

Khumbula, lesi sithohlongwana sentokazi. Igama laso kwakunguNdumiso – engakangeneni esikoleni futhi engazi nelilodwa igama lesiNgisi. Njalo nje uma kwenzeka okumthathayo endabeni, unina wayemnyenzela endlebeni.

Wonke umuntu wayeba nesikhathi esimnandi.
Umndeni uqhumise uhleko. Kuyacaca ukuthi
kukhona into ekitazayo eyenzekile.

Wonke umuntu wayeba nesikhathi esimnandi.
Umndeni uqhumise uhleko. Kuyacaca ukuthi
kukhona into ekitazayo eyenzekile.



"Mama," kumemeza intombazane. "Mama,
bathini? Bahlekani?"
"Awume kancane Ndumiso! Kusho umama,
engayibheke nakuyibheka intombazanyana."

Ukubebesela kokuncenga kukaNdumiso,
kwenza unina athukuthele ukumtshela ukuthi
babehekani. Indaba yaqhubeka nobumnandi.

Edumele, uNdumiso wathi, "Maye, kuyinto embi
ukungasazi isiNgisi!"



Ngelinye ilanga, emva kweminyaka, umama wathatha uNdumiso nomfowabo uVuma, waya nabo esitolo sezicathulo.

Wayeya ukuyobathengela izicathulo zesikole. UNdumiso wayefuna izicathulo ezinamakhongca, wayengazithandi izicathulo ezinezintambo.

UVuma wayengenandaba nohlobo lwezicathulo azitholayo, inqobo nje uma zaziqinile, zizohlala isikhathi eside.

"Pssps – pssp!" Kuswebeza umama nomninisitolo.

Khona manjalo, umninisitolo waqonda emashelufini. Uphethe inqwaba yamabhokisi. Wanikeza umama noVuma amanye amabili.



"Ndumiso linganisa lezi," kusho umama emkhiphela izicathulo ebhokisini. Wazithi nhla uNdumiso wahayiza, "Azinawo amakhongco lezi mama! Ngithanda ezinamakhongco! Ngicela ezinamakhongco!," esho ekhahla isililo.

Umama wamtshela ukuthi umninisitolo umtshela ukuthi zinhle izicathulo ezinezintambo ezinyaweni ezisakhula.

Ukuba nje ubezikhulumela yena nomninisitolo. Ukuba ubesazi kahle isiNgisi!

Awubheke nje manje lezi zicathulo zogogo osekumele azigqoke esikoleni. Zaze zazimbi.

Kungalindele muntu, uNdumiso wagula.
Wayesebangaeni lesihlanu. Umama wamyisa
kwadokotela. Esekwadokotela wakhonjwa egunjini
lokuhlola likadokotela. Walaliswa embhedeni.

"Swe-swe-sweeee," kuswebeza umama nodokotela.
Kwamkhathaza uNdumiso lokho. Ngabe
babethini? Wayengangabazi ukuthi bakhuluma
ngaye. Babede bethi jeqe ngakuye. Unina aze
amkhombe nokumkhomba.



Wangena udokotela, wamxilonga.
Wakhuluma nomama futhi. Ngabe bathini?
Wayesenokwethuka manje.

Udokotela wanyamalala umzuzwana
wayeseyabuya futhi, ephethe inalidi ende.
Ubengatshelwa ngani ukuthi uzojova?



Unani umama? Ungenwe yini? Kungani egamcabangeli ngemizwa yakhe? Wacabanga ngomjovo ake awuthola esemncane. Ubuhlungu abuzwa. Bube sengathi ubuzwa manje.

Eshu! Yangena inalidi. UNdumiso wamemeza kwasengathi uyabulawa.



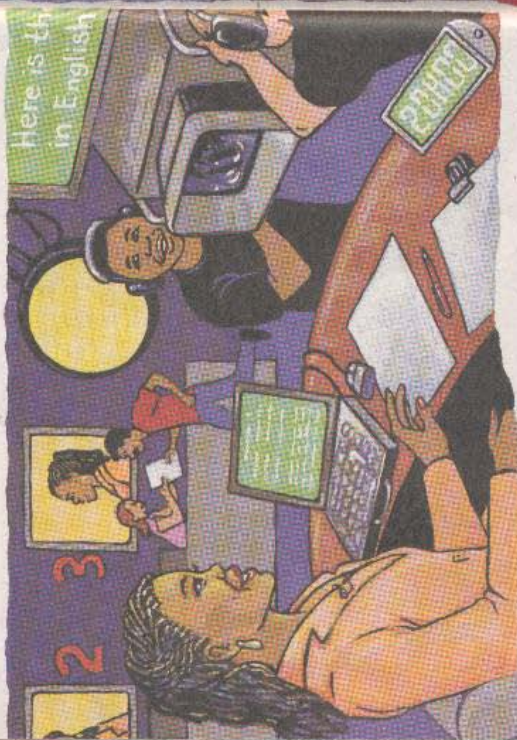
Athule? Athule kanjani nje lokhu uyabulawa? Kwamacela uNdumiso ukuthi ukungazi, kuyingozi. Wakhumbula njalo ukuthi ukungaqandi ulimi lwesiNgisi kahle kumfaka egodini, noma kumlahlekisela ngamathuba.

Umdlalo kamabonakude owamphuthela. Izicathulo ezinezintambo esikhundleni kwezizamakhongo! Namhlanje, umama umnikela kudokotela ukuthi amhlabe ngenalidikazi le! Ngeke! Ngeke kumphinde lokhu! Kufunga uNdumiso. Ngeke! Phinde!



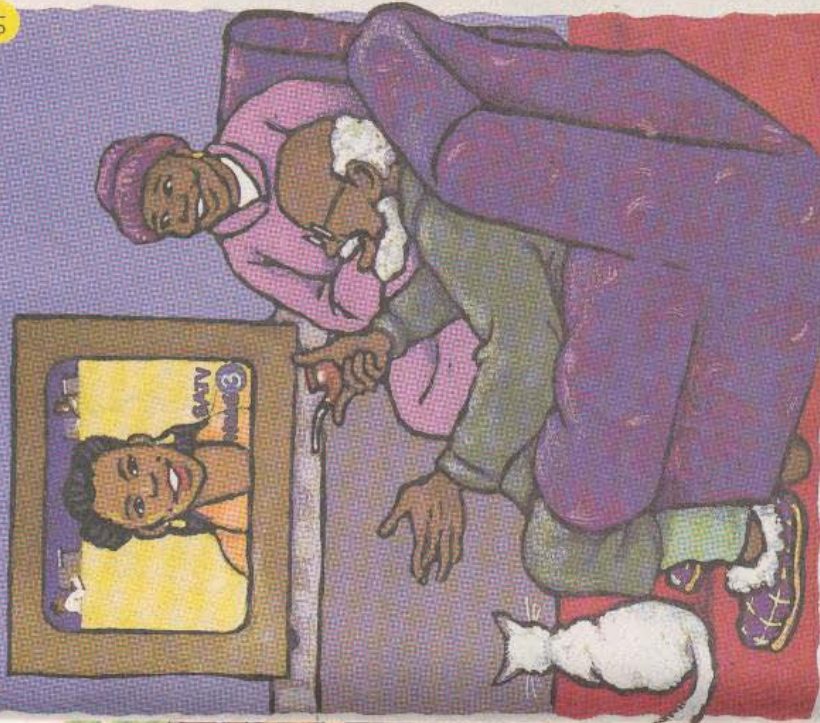
Ngeke ngiphinde ngixakwe ukuzwa isiNgisi. Nginezindlebe ezimbili njengawo wonke umuntu.

Heyi, Futhi! Ngizolifunda lolu limi ngize ngilukhiphe ngamakhala. Ngizomkhombisa umama. Uzozibonela naye?



Namhlanje, nanguya uNdumiso Mngadi kumabonakude, usethulela izindaba zakusihlwa, ngesiNgisi.

Uma ungayibhekile ithelevishini ungafunga uthi iNgisi uqobo elisethulela izindaba. Akangingizi! Usikhipha ngamakhala!



Kuliqiniso eliphindiwe ukuthi uma unephupho futhi ulilandela, ngeke uzisole! Halala! Wena kaMadlokovu! Halala!

ISELEKO 16: INDABA EMFUSHANE “IZIFO”



“Ngelekeleni bo, nangu umfana wami u-
ekhishwa yisisu kabi,” kukhala umama ka-
Uzibika nje umama kaZizwe uzama
amakhathathana kodwa lutho isisu
ukunqamuka. “Usuke wamuyisa kodokoteli
emtholampilo?” kubuza umama.

Ubuza nje umama nami kade engiyise
emtholampilo ngoba kade ngichama igazi.

“Bengithi ake ngimzame ngamakhathathat-
enginawo, nokho sengehlulekile,” kusho ur-
kaZizwe ebonakala ukuthi usenetwetwe.
Ubaba waphuthuma wathatha uZizwe nom-
wakhe ngemoto wabayisa emtholampilo.

Sebefikile emtholampilo,
kwadingeka

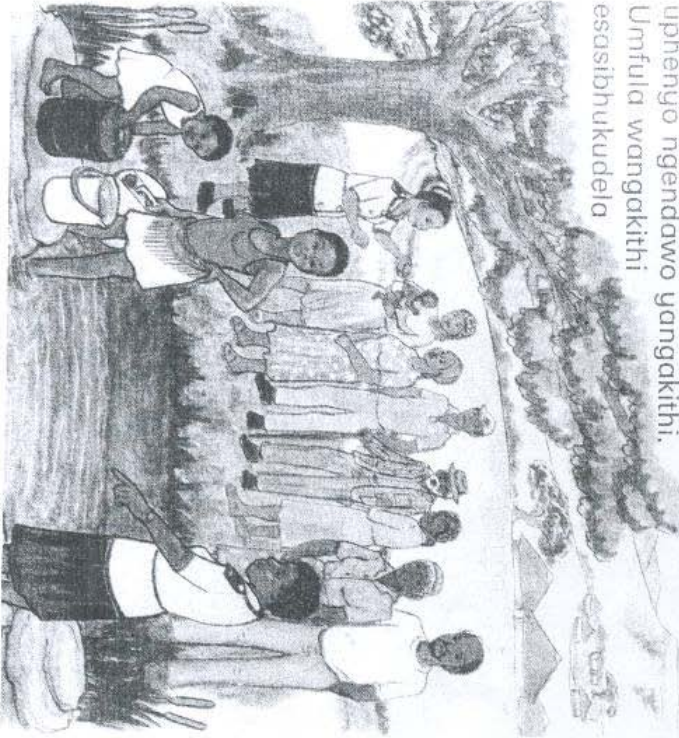


ukuthi alaliswe uZizwe ukuze bamhlolisise kahle nakhu wayesethanda nokuphelelwa ngamandla. Bamhlola-ke kwathi ngakusasa bamdlulisela esibhedlela. Walala khona amasanto amabili, engasayi nasesikoleni.

Ekuhloleni kwakhe esibhedlela kwatholakala ukuthi unekholera, isifo sohudo. Bamxilonga bemelapha waze walulama.

Ngenxa yokutholakala kwaleli gciwane kuZizwe, kwadingeka ukuba abezempilo benze uphenyo ngendawo yangakithi.

Umfula wangakithi esasibhukudela



kuwo watholakala ukuthi unamagciwane nesichenene.

Kwathungelwa abomnyango wezempilo er yangakithi bezosazisa ngobubi bokunukube kwamanzi. Safundiswa nangezinto ezidala ukunukubezeka kwamanzi.

Nazi izinto ezaphawuleka njengezinto ezintu amanzi: ukugeleza kokungcola kuyongena ngesikhathi sezikhukhula, nezimvula, ukule ukungcola emanzini nokungawanaekeleli da Abantu bangakithi baxwayiswa ngokuthi k abiliswe amanzi ngaphambi kokuba aphuz Abezempilo bacela ukuba kwelekelelwane kuliwe nokunukubezeka kwamanzi. Wathi r esephumile esibhedlela uZizwe kwamthath isikhathi eside ukuba aphinde abuyele esir sakhe emzimbeni. Nokho wagcina esindile yacishe yadlula naye nje ikholera.

Nansi-ke imibuzo:

1. Ngubani okukhulungwa ngaye lapha?
2. Wayephethwe gini?
3. Yini imbangela yokugula kwakhe?
4. Yiziphi izifo ezitholakala ngokunukub kwamanzi?
5. Kufuneka siwenze njani amanzi ngop lokulwacabanziso?

ISELEKO 17: ISIBIZELO SEBANGA LESITHATHU EGOLIDE

Nomali Mkhize March 2010

Isibizelo

1. UNdumiso ✓
2. UVuma ✓
3. Umjovo ✓
4. Umabonakude ✓
5. Umninisitolo ✓
6. Amakhongco ✓
7. Isithohlongwana ✓
8. ~~Wayemnyen~~ Wayemnyen ✓
9. ~~We wayemnyen~~
10. Wayemnyenyenzela